

152

A Catechism
OF
CHRISTIAN BAPTISM.

BY J. M. CRAMP, D. D.

"We are buried with him by baptism into death"
PAUL.

"'Buried with him,'—alluding to the ancient manner of baptizing
by immersion."
JOHN WESLEY.

"Do we not know that solemn word,
That we are buried with the Lord;
Baptized into his death; and then
Put off the body of our sin"?
DR. WATTS.

HALIFAX, N. S.
"CHRISTIAN MESSENGER" OFFICE.
1866.

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Christianism

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BY J. M. COLEMAN, D.D.

"We are bound with a bond of baptism into death."

"Baptism with God"—the way to the kingdom of God, the way to eternal life.

"The way of God is the way of life."
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HALLOWAY, N. Y.
CHRISTIAN BAPTIST CHURCH
1867

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PREFACE.

THIS Catechism has been prepared for the use of members of our churches and congregations, especially the young. It has been judged desirable to place in their hands a brief abstract of the argument on believers' baptism, as held and practised in our Denomination. Care has been taken to present the subject in a condensed form. At the same time, it is hoped that nothing important has been omitted.

Those who have leisure for further research may consult the following works:—

Booth's *Pædobaptism Examined*: three volumes, 8vo.

Wall's *History of Infant Baptism*. Four volumes, 8vo.

Dr. Carson's "Baptism, its mode and subjects."

Hinton's *History of Baptism*.

Robinson's *History of Baptism*.

Pengilly's *Scripture Guide to Baptism*.

Dr. Ira Chase's "Infant Baptism, an invention of men."

Ingham's *Hand-book on Christian Baptism*.

J. M. CRAMP.

Acadia College, Dec. 1, 1865.

THREE VOLS.

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 consult the following works:—

Booth's *Religionism* (3 vols.)
 Wright's *History of Japan* (3 vols.)

The *Canon's* (3 vols.)
 Hinton's *History of Japan*

Hobbes's *History of Japan*
 Houghton's *Scripture* (3 vols.)

The *First Church's* (3 vols.)
 Houghton's *Handbook on Christian Religion*

J. M. GRANT

Academy College, Dec. 1, 1863.

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PART I.

WHAT BAPTISM IS.

1. GENERAL PRINCIPLES.

1. *What is the governing principle of Protestantism ?*

The sufficiency and sole authority of Scripture in matters of religion. Chillingworth, an eminent Protestant divine (died A. D., 1644) said, "The Bible, the Bible only, is the religion of Protestants."

2. *Is that principle practically regarded by all Protestants ?*

It is not. The authority of human creeds is too often substituted for that of Scripture, and numerous additions have been made to the laws and services of the church, for which there is no warrant in the word of God.

3. *Do the Scriptures, then, contain precise directions, in every particular, for the worship and service of God, and the government of the church ?*

Some things are specifically enjoined. In other respects, general rules are given, or important principles stated, which are to be applied to cases and circumstances as they arise. In minor matters, such as the time and order of worship, we are left to the exercise of our own discretion, within the limits prescribed in the sacred volume.

4. *Will you explain this more fully ?*

The constitution of christian churches will furnish an illustration. We have explicit information on this point.

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A church is an assembly or society of baptized believers in Christ, meeting together on the Lord's day for worship, the observance of christian ordinances, and the maintenance of fellowship. They must be believers;—we have no power to admit others, and must therefore jealously guard the door of entrance into the church in that particular. They must be baptized:—such is Christ's law, and such was the uniform practice of the apostolic church. They must also meet on the Lord's day. But how often they are to meet on that day, or what other meetings may be held during the week, or in what manner the services should be conducted, or christian labor in the church and in the world performed, has not been prescribed. In those things we are to be influenced by the love of God, the love of the brethren, the love of truth, and the love of souls, and may vary our methods of procedure from time to time, as may be deemed expedient.

5. *Is it necessary to be very careful in the exercise of such liberty?*

It is. The New Testament is the law-book of the christian church. If it be thought desirable to provide by-laws and regulations in order to facilitate the transaction of business, they must not clash in the least degree with the divine statutes, or impair their influence. And it must be remembered, that however expedient they may be they have no authority. The proper course, therefore, is to be guided by the general directions of the New Testament, and to apply them as cases occur. This is wiser and safer than to establish rules of our own devising, which, though they may not be opposed to the heavenly law, may come to be regarded with too much deference, because they are our own.

6. *Shall we find this sufficient?*

There can be no doubt of it. The Lord Jesus, we are told, appeared frequently to his disciples after his resurrection, and instructed them in "the things pertaining to the kingdom of God," Acts i. 3. The Apostle Paul was afterwards favoured in like manner, and "received of the Lord Jesus" those truths and laws which he committed to the

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churches, and which are substantially embodied in his writings; 1 Cor. xi. 23: xv. 3; Gal. i. 12. The christian system thus communicated to us is complete in itself and adapted to man everywhere. It suits all states of society, and can be practised under any form of government. It requires no alteration, no addition. The Saviour is Head of his church, from whose authority there is no appeal, and to whom entire submission must be rendered. It would be derogatory to his wisdom and glory to suppose that his legislation is imperfect.

2. MORAL AND POSITIVE PRECEPTS.

7. *What is practical religion?*

Practical religion is obedience to God's precepts.

8. *How many kinds of precepts has God given us?*

Two—moral and positive.

9. *In what manner are they distinguished from each other?*

(1) Moral precepts prescribe the exercise of good dispositions, such as, love to God and man, forgiveness of injuries, &c. Positive precepts enjoin the observance of certain outward acts or ceremonies:—under the law, circumcision, the passover, and the numerous injunctions of the Levitical code: under the gospel, baptism and the Lord's supper.

(2.) Moral precepts may be obeyed in various ways. We are not told, for instance, *how* to love the brethren; but our whole conduct towards them is to be influenced by love, and no temper or action contrary to love is allowable. Positive precepts, on the other hand, prescribe the mode of action, and any deviation from that mode is an act of disobedience, and may nullify the procedure. If, in the purifying ceremony of the law, wherein a bunch of hyssop was to be dipped in the water, in order to sprinkle the unclean person, another kind of shrub or tree had been used;—and if, instead of dipping it in the water, they had

poured water upon it, the ceremony would have been null and void, and the person would have remained unclean. God had ordered hyssop to be used, and he had ordered the hyssop to be dipped in the water. Any departure from this command vitiated the whole.

10. *Has God ever shewed any displeasure on occasion of departure from his directions?*

Yes. When Nadab and Abihu "offered strange fire before the Lord, which he commanded them not," it is said that "there went out fire from the Lord and devoured them," Lev. x. 1, 2. When Uzzah "put forth his hand to the ark of God" he disobeyed the injunction not to "touch any holy thing," and the penalty of death was immediately inflicted; Numb. iv. 15 : 2 Sam. vi. 6, 7. David saw and confessed the fault which had been committed, and took care, when the ark was finally removed to Jerusalem, that the directions of the law should be literally adhered to. "The Lord our God," he said, "made a breach upon us, because we sought him not after the due order" : 1 Chron. xv. 13.

11. *Does this apply to Christian ordinances?*

Certainly it does. Positive precepts are of the same character under all dispensations. Strict regard to them, in every particular, is necessary to the validity of the observance.

The Lord's Supper is to be celebrated in the use of bread and wine. Some ancient heretics used water instead of wine. The Corinthians turned the celebration into a feast. "This," said Paul, "is not to eat the Lord's Supper," 1 Cor. xi. 20 ; and his decision applies equally to the heretics above-mentioned.

So of baptism. If the Lord Jesus commanded believers to be baptized, then the baptism of unbelievers, or of persons unable to believe, is not christian baptism. If baptism be immersion, then sprinkling or pouring is not baptism. If baptism be sprinkling or pouring, then immersion is not baptism. The word "*baptizo*" does not mean *any* application of water. The act is clearly specified

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and defined, and the performance must agree with the precept, or it is devoid of religious character.

12. *Is not this discussion very trivial and unimportant? What does it matter whether much or little water is used?*

It does not matter at all, unless the Lord Jesus has expressly declared his will on the subject. If he has, then the question is, *What is his will?* If he said, "immersion," then sprinkling is wrong, and sprinkled persons are unbaptized. If he said, "sprinkle," then immersion is wrong, and immersed persons are unbaptized. Surely it is desirable to know *what* he said.

3. SCRIPTURE HISTORY OF BAPTISM.

(1.) *The Commission.*

13. *By whom and when was christian baptism instituted?*

Baptism was introduced by John the Baptist; but christian baptism, in its present form, was instituted by our Lord Jesus Christ, just before his ascension. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," Mat. xxviii. 19, 20. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Matt. xvi. 15, 16.

14. *What duties were enjoined in the Commission?*

These three:—1. To "teach" men, that is, "preach the gospel" to them. 2. To baptize such as should believe. 3. To train them in the service of the Redeemer, according to his revealed will.

15. *Does it appear that the commission was so understood by the apostles?*

It does. It is apparent on the face of the history.

(2.) *Illustrations of the Commission.*

16. *Will you adduce some examples?*

The following may be mentioned:—

(1.) Peter's sermon on the day of Pentecost, and its results. Peter preached; a great multitude believed; they were immediately baptized; and it is said that afterwards "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts ii. 42.

(2.) The case of the Samaritans. Philip "preached Christ unto them." Great numbers believed and were baptized. Peter and John visited the city, and the converts received the gift of the Holy Ghost at their hands. Acts viii. 5-17.

(3.) The Ethiopian eunuch. There was first instruction, and then baptism. Acts viii. 26-39.

(4.) Cornelius and his friends at Cæsarea. The same course was pursued. Information was followed by conviction, and conviction by obedience. Peter "commanded them to be baptized in the name of the Lord." Acts x. 34-48.

(5.) Lydia and her household. She "attended unto the things which were spoken of Paul," and baptism followed. Acts xvi. 14, 15.

(6.) The Philippian Jailor. Paul and Silas "spake unto him the word of the Lord," and the result was that he was baptized. Acts xvi. 25-34.

(7.) The Corinthians. It is stated that many of them, "hearing, believed, and were baptized." Acts xviii. 8.

(3.) *Apostolic Churches.*

17. *What do we learn from these narratives?*

That apostolic christianity was the submission of individual men to God, which submission was required to be professed and sustained. It did not deal with societies, but with persons, and when those persons became believers they were formed into societies, called, in the language of the New Testament, "churches."

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18. *Were those churches, or the individuals composing them, ever reminded of their baptism, and of the obligations under which they were thereby brought?*

They were. The Romans were taught that christians were "buried" with their Lord "by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life," Rom. vi. 3, 4. The Galatians were bidden to remember that those who had been baptized into Christ had "put on Christ," Gal. iii. 27. The residents in the various provinces of Asia Minor were admonished that their baptism was "the answer of a good conscience toward God," 1 Pet. iii. 21.

(4.) *Christian parents and their children.*

19. *Were christian parents directed and exhorted to procure the baptism of their infant children?*

There is no trace of such direction or exhortation in the New Testament.

20. *Was it the duty of Jewish parents to have their male children circumcised?*

Yes. The command was frequently repeated, and the neglect of it exposed the offending parties to punishment.

21. *Where the children of christian parents reminded, in the Apostolic epistles, of the obligations arising from their baptism in infancy, and admonished to fulfil the same?*

Never. There is no evidence of such baptism.

22. *Is it not reasonable to suppose that if they had been so baptized there would have been some reference to it?*

One would have expected it. When children partook of our Lord's bounty, the fact is particularly mentioned. "And they that had eaten were about five thousand men, beside women and children," Mat. xiv. 21. But they are not mentioned in the narratives of baptism. The historian seems to abstain, advisedly, from such expressions as might be construed to include children. Thus, it is said of the Samaritans, that "they were baptized, both men and women," Acts viii. 12.

(5.) *Christian Households?*23. *But were not households baptized?*

Yes. It were to be devoutly wished that we had many such households now. The household of Lydia was composed of "brethren," whom Paul and Silas "comforted" before they left Philippi; Acts xvi. 40. The jailor "believed on God with all his house," and the house of Stephanas "addicted themselves to the ministry of the saints": Acts xvi. 34; 1 Cor. xvi. 15. All these were believing households.

24. *Is it not probable that there were infants in those households?*

Quite probable, in some of them. But when Paul and Silas spake unto the jailor the word of the Lord, "and to all that were in his house," the infants, if there were any, were certainly not included. The word of the Lord was not spoken to *them*, because they were not able to understand it; neither were they baptized, because they could not repent, nor believe, nor make profession. If a friend tells me that he had an interesting conversation with a neighbour's family, I understand him to mean that he conversed with those of the family who were able to talk. There is no reference to infants.

4. EARLY CHURCH HISTORY.

(1.) *Apostolic Fathers.*25. *Who were the christian authors known by the title of Apostolic Fathers?*

Clement of Rome (died about A. D. 91.), Barnabas, Hermas, Ignatius (died A. D. 114.), Polycarp (died A. D. 167.), and the author of the Epistle to Diognetus. The works ascribed to Barnabas and Hermas, however, were probably written in their names by some christian of the second century.

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26. *Are there many allusions to baptism in their writings?*

Very few. In Clement's second Epistle (not generally acknowledged to be genuine) he speaks of keeping our baptism pure and undefiled" (Sect. 6.). Ignatius, writing to the church at Smyrna, teaches that it is not lawful to baptize "without the bishop," or pastor (Sect. 8.), and in his letter to Polycarp he says, "Let your baptism be to you as armour—faith as a helmet—love as a spear—patience as a panoply" (Sect. 6.), meaning, I suppose, that steadfastness in the cause of Christ is to be maintained and secured by devout regard to the vows made in baptism, and by the habitual exercise of faith, love, and patience. The writer of the letter ascribed to Barnabas connects baptism with the remission of sins; "we go down into the water," he remarks, "full of sins and filth, and we come up bearing fruit, having fear in the heart, and hope towards Jesus in the spirit" (Chap. 11.). Hermas is represented as teaching that "our life is saved by water"—that in baptism we are "delivered from death"—and that we "descend into the water as men guilty of death, but ascend out of it appointed to life" (*Pastor*, Lib. i. Vis. 3. §3. Lib. iii. Simil. 9. §16.). These are not apostolic doctrines; it is lamentable to think that they found acceptance in the middle of the second century.

27. *Is there any reference in the writings of these authors to the baptism of other persons besides believers?*

None whatever.

(2.) *Justin Martyr.*28. *When did Justin Martyr live?*

In the second century. He was beheaded at Rome, A. D. 165.

29. *Is baptism mentioned in his writings?*

It is. In his first Apology, addressed to the Emperor Antoninus Pius, about A. D. 148, he gives an account of the manner in which converts were introduced to the churches in those days. It is as follows:—

"As many as are persuaded, and believe that what we

teach is true, and undertake to conform their lives to our doctrine, are instructed to fast and pray, and entreat from God the remission of their past sins, we fasting and praying together with them. They are then conducted by us to a place where there is water, and are regenerated in the same manner in which we were ourselves regenerated, for they are then washed in the name of God the Father, and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit" (Sect. 79, 80, 86.).

30. *How far does this record agree with the New Testament?*

In this respect, that the persons baptized are described as "persuaded," and "believing," shewing that they were voluntary agents, acting under the influence of personal conviction. And it is observable, that the description is confined to such persons. There is no mention of infants. Had it been the practice of the church at that time to baptize infants, they would have been spoken of in the narrative, for Justin Martyr was giving the Emperor information respecting christian observances. There was the more need to speak of children, if they had been included in the ordinance, because the christians had been charged with sacrificing and eating children in their secret services. Nothing could have been more appropriate than to shew, that instead of anything so cruel and unnatural, they admitted children into the christian family, and gave them a share in the privileges and blessings of the church. Justin's silence on this subject is susceptible of only one interpretation. He would have mentioned infants if they had been at that time among the baptized.

31. *Do you perceive in Justin's narrative any departure from scripture phraseology?*

Yes. He says that the candidates were "regenerated" in baptism. This was an unscriptural mode of representation. But I am not sure that Justin used the word in the same sense in which it is used now. In baptism the convert entered on a new life. The line of division was then clearly drawn between his former associates and himself. Till then, they had hopes of retaining him, but that act severed him from their society. Henceforth he belonged to another family, the family of the regenerate.

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And as he by this solemn profession declared himself one of their number, the profession was somewhat loosely described as *accomplishing what it declared*. Justin might have used the word innocently, but it was soon employed in a dangerous manner, and baptism was identified with regeneration.

32. *Were there any other deviations from scripture usage in the time of Justin?*

There were. The wine of the Lord's supper was mixed with water, and portions of the elements were sent to the sick and the absent. These were innovations for which there was no warrant. They shew that christians were beginning to depart from scripture, and to assume the right to add to God's commands.

33. *I have been told that there is one passage in Justin's writings from which the practice of infant baptism may be inferred. Is it so?*

No. The passage occurs in his first Apology. Referring to the chaste lives of the christians, he says, "There are persons among us, both males and females, sixty, seventy years old, who from children were disciplined to Christ, and have remained pure" (Sec. 18). It will be observed that baptism is not mentioned here;—that the word employed ("disciplined") implies the act of a conscious, intelligent being, capable of being taught and of reducing principles to practice, in which sense Justin himself uses the word in other parts of his writings;—that the expression "from children" must therefore be understood to be equivalent to the modern phrase, "in early life;" and that the design of the writer is to shew how powerful were the influences of Christianity in preserving its professors from the universal immorality which then prevailed. Even young disciples "remained pure." Semisch, the learned author of "The life and writings of Justin Martyr," (a Pædobaptist) observes, "When Justin Martyr refers to baptism, *adults* appear as the objects to whom the sacred rite is administered. Of *infant* baptism he knows nothing. The traces of it which some persons believe they have detected in his writings are groundless fancies, artificially produced;" vol. ii. pp. 329-337.

(3.) *Irenæus.*34. *When and where did Irenæus live?*

He flourished in the second century. He was pastor of the church at Lyons, in France, and died there in the year 202.

35. *How was baptism regarded by him?*

His expressions resembled those of Justin, and were in many respects unscriptural. He regarded baptism as connected with remission of sins and regeneration, and ascribed to it such wonderful efficacy that "the union which is unto incorruption our bodies have received by the laver, but our minds by the Spirit, whence also both are necessary, since both are profitable in respect to the life of God." He spoke of the Lord's supper in a similar manner. (*De Hæresibus*, Lib. i. cap. 18, 19: Lib. iv. cap. 34.)

36. *Did he not in one place speak of infants in a manner which indicated that they were at that time the subjects of baptism?*

The passage to which you refer is as follows:—"For he came to save all by himself, all, I say, who by him are regenerated unto God—infants, and little ones, and children, and youths, and elder persons. Therefore he came through the several ages, and for infants was made an infant, sanctifying infants; among little ones, a little one, sanctifying those of that age, and at the same time being to them an example of piety, uprightness, and obedience; among youths, a youth, being an example to the youths, and sanctifying them to the Lord; thus also an elderly person among elderly persons, that he might be a perfect Master among all, not only in respect to the presentation of truth, but also in respect to age, sanctifying at the same time also the elderly persons, and becoming to them an example. Then, too, he passed through even unto death, that he might be the first-born from the dead, himself also holding the primacy in all things, the Prince of life, superior to all, and preceding all." (*Ibid*, Lib. ii. cap. 39.)

On this passage I remark, 1. That there is no mention of baptism. It is not to be supposed that whenever

Irenæus referred to regeneration, the word occurred in the passage, and other person," and such as we have not sure rendered Irenæus furnish a thus expressing becoming work, but under which the of all. himself. regenerationed unto is manifest

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Irenæus used the phrase "regenerated unto God" he referred to baptism. Justin Martyr called baptism "illumination," but no one would imagine that every time that word occurs in his writings baptism is intended. 2. That the passage is regarded as spurious by Cardinal Baronius and other critics, because Jesus is called an "elderly person," and Irenæus, they argue, would not have committed such a blunder. 3. That Irenæus wrote in Greek, and we have now only a Latin version of his writings: we are not sure that his words are always fairly and adequately rendered. 4. But that, waiving all this, the views which Irenæus held respecting the mediation of the Saviour furnish a sufficient clue to his meaning here. They were thus expressed by the late Dr. Iraha Chase:—"Christ, in becoming incarnate, and thus assuming his mediatorial work, brought the human family into a new relation, under himself, and placed them in a condition in which they can be saved. In this sense, he is the Saviour of all. He restored them, or summed them up anew in himself. He became, so to speak, a second Adam, the regenerator of mankind. Through him they are regenerated unto God." (*Bibliotheca Sacra*, vol. vi. p. 647.) It is manifest that there is no allusion to baptism.

37. *Are there any references to infant baptism in other parts of his works?*

There are not. Confused as he was on some points, he connected baptism with repentance and faith, regarding it as the voluntary act of a professed believer.

(4.) *Tertullian.*

38. *When did Tertullian live?*

In the latter end of the second century, and the beginning of the third. He died about the year 220.

39. *Did he write much?*

He was quite a voluminous author. Semler's edition of his works comprises six volumes.

40. *What were his opinions on baptism?*

He calls it "the blessed sacrament of water, whereby we are cleansed from the sins of our former blindness, and made capable of eternal life." He speaks of the "carnal act," namely, the plunging into the water, and the "spiritual effect," that is, the deliverance from sin. And yet he maintains the connection of faith with the ordinance, declaring that it is "the seal of faith," which faith "begins in the faith of repentance."

41. *Did he not refer to the baptism of little children?*

He did, but not with approval. He thought that much discretion should be exercised in the administration of baptism, and that, having due regard to the candidate's position in society, state of mind, and age, delay was preferable, especially, he says, "in the case of little children." He then proceeds thus:—"Why is it necessary that the sponsors also should incur danger? For they may be prevented by death from fulfilling their promises, and may be deceived by the springing up of evil dispositions. It is true that the Lord said, 'Forbid them not to come unto me.' Let them come, then, when they have attained youthful age; let them come when they can understand, when they can be taught why they should come; let them be made christians when they can know Christ. Why should the innocent age hasten to the remission of sins? Men proceed more warily in worldly things; but here, he to whom earthly substance is not entrusted is entrusted with that which is heavenly. Let them know how to seek salvation, that you may appear to have given to him that asketh." (*De Baptismo*, c. 18.)

42. *What do you gather from this passage?*

It may be fairly inferred, I think, that the notions generally held with respect to the effects of baptism were beginning to produce their natural result. If, as was supposed, remission of sins was obtained in baptism, and if none could be saved without it, was it not desirable that children, as soon as they arrived at the age of responsibility, should be baptized? It was not a question of *infant* baptism. That was not yet thought of. Tertullian referred

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to children, probably from six to ten years of age. It was customary in his days to ask certain questions of the candidates for baptism, and to require of them a solemn renunciation of the devil and all his works. The absurdity of such a requisition in the case of young children was so evident, that the sponsor-system, which had been recently invented, was applied to them, and the promises and engagements were entered into by others on their behalf. It is needless to add that all this was contrary to the spirit and design of christianity.

43. *Do not Pædobaptists argue from this passage that infant baptism is of apostolic institution?*

They do, but without reason. If infant baptism had been regarded as the law of Christ, Tertullian would not have dared to advise its omission, for the delay would have been an omission, since, if his advice had been followed, the baptism of infants could not exist. The children, according to him, ought to be old enough to understand and learn the religion of Jesus. Some instances of children's baptism having occurred in his neighbourhood he protested against the innovation. This is the first mention of such baptism, and it is mentioned in order to be opposed.

44. *What do you suppose, then, was the state of opinion and practice in the christian church, in reference to baptism, at the beginning of the third century?*

The design and efficacy of the ordinance were to a great extent misunderstood, and superstition was advancing with rapid strides. Still, it was generally held that baptism was an act of dedication to God. It was believers' baptism, and the churches were what are now called Baptist churches. The only exceptions were in Africa, where the baptism of children had been partially introduced, and where various ceremonies connected with the administration of the ordinance had been invented. They are thus described by Bishop Kaye:—"The candidate, having been prepared for its due reception by frequent prayers, fasts, and vigils, professed, in the presence of the congregation, and under the hand of the president, that he renounced the devil, his

pomp and angels. He was then plunged into the water three times, in allusion to the three persons of the holy Trinity, making responses, which, like the other forms here mentioned, were not prescribed in scripture, but rested on custom and tradition. He then tasted a mixture of milk and honey, was anointed with oil, in allusion to the practice, under the Mosaic dispensation, of anointing those who were appointed to the priesthood, since all christians are in a certain sense supposed to be priests—and was signed with the sign of the cross. Lastly, followed the imposition of hands, the origin of which ceremony is referred by our author to the benediction pronounced by Jacob upon the sons of Joseph." *Ecclesiastical History of the second and third centuries, illustrated from Tertullian*, p. 434.

(5.) *Origen.*

45. *Who was Origen?*

He was a native of Alexandria, a catechist of the church in that city, subsequently ordained to the christian ministry, in Palestine, a laborious student, a very learned man, but a fanciful theologian. He died A. D. 254.

46. *Is it not affirmed that Origen argued in favour of infant baptism?*

It is, but his works have suffered so much from interpolations and changes that but little reliance can be placed on them as records of his opinions. The original Greek of a large portion of his writings has been lost, and the Latin translators added or altered in a most unwarrantable manner.

In the passages which refer to baptism, admitting them to be Origen's, he says that "infants are baptized for the remission of sins," and that "by the sacrament of baptism the pollution of birth is taken away." In one place he observes that baptism is administered "even to little children, according to the usage of the church," and in another, that "the church has received from the apostles a tradition to give baptism even to little children."

Now, this is not the style of a man who knew that he

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could adduce "Thus saith the Lord" in confirmation of his statements. He would not have appealed to "the usage of the church," or spoken so vaguely of "a tradition," if he could have said, as was the practice of early christian authors, "It is written." Why did he not say *where* the tradition was to be found? He knew that it was *only* a tradition, and that neither precept nor precedent had been discovered in the New Testament.

(6.) *Cyprian.*

47. *When do we first meet with an official record of infant baptism?*

In the proceedings of a Council which met somewhere in Africa in the year 252, or thereabouts, under the presidency of Cyprian, bishop of Carthage. Fidus, an absent bishop, sent a letter to the Council, asking advice. Some persons had brought their children to him for baptism, two or three days after birth; would it not, he asked, be better to observe the time enjoined for circumcision under the law, namely, eight days? Cyprian replied, in the name of his brethren. The decision was, that divine grace was not to be denied to any one, and it might be necessary to bestow the blessing at a very early period after birth. Besides, Cyprian added,—as the mercy of God should be withheld from none who sought it, there was a special reason for bestowing it on new born infants, inasmuch as they, as soon as they enter into the world, manifest, by their loud cries and tears, their earnest desire for the blessing.

Here, then, is a plain case. But observe, 1. More than two hundred years passed away after the establishment of the christian church before infant baptism made its appearance. 2. If the example of the church of the third century is to be followed in regard to infant baptism, it ought also to be followed in the administration of milk and honey, in signing the baptized with the sign of the cross, and especially in the admission of infants to the Lord's supper. All these things came in together; why should they be separated? 3. The reason assigned by Cyprian should be carefully noted. No divine command is pleaded; but he talks of God's mercy and grace, and of remission

of sins, as bestowed in baptism; and he argues, that if adults, whose sins are many and great, are forgiven when they believe and are baptized, much more ought infants to be admitted to the saving benefits of the ordinance, who have have not personally transgressed, and who receive therefore the remission, not of their own sins, but of the sins of others. It is unnecessary to shew that this is foreign to the theology of the New Testament. It is man's invention, altogether.

Lastly, the utmost that can be affirmed is, that infant baptism had grown up into a practice in Northern Africa about the middle of the third century. *There is no evidence respecting its existence at that time in any other part of the world.*

The authorities for the preceding statements are, *Cypriani Epistolæ*, Epist. 64: *De Lapsis*, Sect. 9, 25.

48. *Do we meet with references to infant baptism in any Latin writers of this period?*

Not in any, *out of Africa*. Tertullian was a presbyter of the church at Carthage, of which church Cyprian was at a later period bishop.

There is not the slightest allusion to any other baptism than the baptism of believers, in any Latin writer, out of Africa, before the year 374, or thereabouts.

5. LATER RECORDS.

49. *Are any service-books of the ancient church in existence now?*

We have documents containing descriptions of the rites and ceremonies that were then practised. In regard to baptism, the "Apostolic Constitutions," a work ascribed to the latter end of the third century, informs us that the candidates for baptism were placed among the catechumens, and usually continued three years in that class, that they might receive full instruction before baptism. But *there was no baptismal service for infants*—an unaccountable

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50. *How soon after the first instance of infant baptism
recorded in history did it come into general observance?*

Not for several centuries. Baptism was administered at
Easter and Whitsuntide, but at no other times, unless the
candidates were in danger of death. But as there was not
yet any church-law enjoining the baptism of children,
parents did as they pleased about it, and when young
persons grew up without baptism they hesitated to take
upon themselves the responsibilities of the christian pro-
fession. Even christian ministers, long after the introduc-
tion of infant baptism, neglected to have their children
baptized. It was hard to destroy the voluntaryism of
christianity.

51. *Can you adduce any facts in confirmation of these
assertions?*

Yes. Ephrem of Edesse (who died A. D., 378) was
born of christian parents. "They consecrated Ephrem to
God from his cradle, like another Samuel, but he was
eighteen years old when he was baptized" (*Alban Butler's
Lives of the Saints*, Vol. 2, p. 34.). Gregory of Nazian-
zum, born A. D. 330, of christian parents, his father an
ecclesiastic, and his mother a devotedly pious woman, was
not baptized till he was thirty years of age. "After the
custom of those days," says Ullman, "he had put off his
baptism to a riper age" (*Life of Gregory*, p. 27.) Basil
of Cæsarea, born A. D. 329, was not baptized till he was
twenty-eight years old; and Chrysostom, born A. D. 347,
was baptized after he arrived at manhood. Both were sons
of christians, and had received religious education. It is
plain, therefore, that in the fourth century infant baptism
was not the general practice, but quite the contrary, as
might be further proved by the discourses of Basil and
others, which abound in powerful persuasions to baptism
and complaints of the conduct of those, who, though they
had been instructed in christianity from infancy, still
neglected to submit to the ordinance. This could not have
occurred if the administration of baptism to infants had
been regarded as a divine institution.

52. *How did the writers of the fourth and two following centuries express themselves about baptism?*

Most extravagantly and unscripturally. Here are some specimens:—

Ambrose (died A. D. 397.): "In the font there is a transition from the earthly to the heavenly." "This is the passover, that is, the sinner's passing-over—the passing-over from sin to life, from guilt to grace, from pollution to sanctification."

Chrysostom (died A. D. 407): "Christ has given baptism as a kind of antidote against poisons; and so all malice is ejected, and the fever is quenched, and the putridity dried up." "We are clayey before baptism: after it, we are golden." (*Cent. Magdeburg.*: Cent. 5, p. 202.)

Jerome (died A. D. 420.): "In the laver the old Adam altogether dies, and the new one is raised up, together with Christ; the earthly perishes, the super-celestial is born."

Paulinus (died A. D. 431.): "O wonderful mercy of God! The sinner is plunged in the waves: presently he emerges from the water, justified." (*Robinson's History of Baptism*, p. 327.)

Gregory the Great (died A. D. 604.): "We are washed from all our sins in baptism." "In baptism the elect receive the gift of the Holy Spirit, illuminated by which they understand the meaning of holy scripture." (*Cent. Magd.* Cent. 6, p. 114.)

Bede (called "The Venerable"—died A. D. 735.): "He who is baptized is seen to descend into the font; he is seen to ascend out of the water; but what the laver of regeneration performed in him is not seen at all. It is known only by the piety of the faithful. He descends into the font, a sinner; but he ascends, purified. He descends, a child of death; but he ascends, a child of the resurrection. He descends, a child of rebellion; but he ascends, a child of reconciliation. He descends, a child of wrath; but he ascends, a child of mercy. He descends, a child of the devil; but he ascends, a child of God."

53. *Had the publication of such sentiments any influence on the spread of infant baptism?*

No doubt of it. Parents were told that baptism cleansed from original sin, and that if their infants died unbaptized they would be lost. It is not to be wondered at that they hurried with them to the font, and that special provision was made for the administration of the rite in cases of absolute necessity; arising from the danger of death.

54. *Who was the great champion of the baptism of infants?*

Augustine, bishop of Hippo, in Africa. He was a very influential man in those times (he died A. D. 430.), and deference to his authority induced numbers to embrace his sentiments and reduce them to practice.

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55. *In what manner did Augustine argue for infant baptism?*

He grounded it on the alleged efficacy of baptism in cleansing from sin. But he felt the difficulty arising from the want of scripture proof, and resorted to *custom*, pleading that whatever was the general custom of the church must be held to be apostolic. "That which the whole church practises," he said, "and which has not been instituted by Councils, but was ever in use, is very reasonably believed to be no other than a thing delivered by authority of the apostles." "The custom of our mother the church must not be disregarded, nor be accounted needless, nor believed to be other than a tradition of the apostles."

56. *Was that a sound argument?*

Surely not. It would sanction all the abuses and corruptions introduced by the church of Rome.

57. *Were all persons who were baptized in those days regarded as members of the church?*

Certainly they were. Admission to the Lord's table and to all church privileges necessarily followed.

58. *How did that affect the case of infants?*

They were treated as members of the church, as a matter of course. Doubtless they were as eligible for admission to the Lord's supper as to baptism. And they were admitted. Cyprian practised it. Augustine enforced it on the ground of its necessity to salvation, appealing to John vi. 53. Gelasius, bishop of Rome, decreed, A. D. 495., that "no one should venture to exclude any child from this sacrament, without which no one can attain to eternal life." (*Hagenbach's History of Doctrines*, vol. i. p. 367.) This arrangement continued in the Roman Catholic Church till the twelfth century. It is the practice of the Greek Church to this day.

59. *Is the Greek Church in the right?*

As much in the right in giving the Lord's supper to infants as in baptizing them. And perfectly consistent, too. If they are fit for baptism they are fit for the Lord's

supper. There is no separation of these ordinances in the New Testament. The baptized believer was a member of the church. If infants are to be baptized, then baptized infants are members of the church, and a seat at the Lord's table ought to be claimed for them.

60. *If your statements are correct, the ordinance of baptism must have undergone considerable alteration. Can that be proved?*

Very easily. The Lord Jesus Christ commanded believers to be baptized. The Apostles obeyed him, and constituted churches composed of baptized believers. Unscriptural views of baptism began to prevail at an early period. Infant baptism appeared in Africa about the middle of the third century. It slowly extended, till at length it became the general practice, and believers' baptism was confined to converts from paganism.

61. *Did no one protest against so great a change?*

It cannot be doubted that scriptural christians intimated from time to time their dissatisfaction with this and many other corruptions which gradually found their way into the church. But unfortunately the sufficiency and sole authority of scripture had been abandoned as early as the second century, and when the door was opened for human inventions they crowded in in such numbers as to put the old standard out of sight. Added to this, the wonderful effects ascribed to baptism allured the superstitious and dazzled the weak-minded. It was a kind of christian magic which was sure to become popular. The great writers of the church went with the tide. Their authority sanctioned innovations which might appear harmless to them but were in reality death-blows to spiritual religion. Reformers there were, undoubtedly, but they were crushed as soon as they appeared. Their bodies were consigned to exile, the prison, or the scaffold;—their books were destroyed. We knew nothing, for instance, of the opinions of Vigilantius, one of those reformers, except from a treatise against him by Jerome, who has copied such portions of the writings of his opponent as he chose to comment on, but has not given us a fair and full view of

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his sentiments. So it was with others, who protested against the errors and abuses of the times in which they lived, but were overborne by authority — themselves silenced — and their writings suppressed.

62. *How long did this state of things continue?*

Many centuries. Pure christian truth and worship found few friends. The flood of formalism swept over all Europe. Individual witnesses, however, rose up and testified for Christ; though it is only from scattered fragments of records and treatises, and obscure references to condemned opinions, most commonly misrepresented, that we obtain knowledge of the "Reformers before the Reformation."

63. *Did any of them plead for the baptism of believers as the only true baptism?*

Yes. If the writings of the Novatians, Donatists, and Paulicians had been preserved, I have no doubt that we should have met with many clear expositions of scripture truth and practice. But the remorseless malice of the persecutor has deprived us of this privilege. Among the successors of the Paulicians, who appeared in various parts of Europe in the eleventh and twelfth centuries, and did not flinch from bearing their testimony against error and superstition, were found great numbers who rejected the baptism of Rome. Some rejected baptism altogether; others rejected infant baptism, on the ground that infants could not believe; others carried their sentiments into practice. The success of Peter of Bruys and Henry of Lausanne, in the twelfth century, was astonishing. Multitudes received the truth which they preached and were baptized on profession of their faith. We are not informed in what way the converts were instructed and organised after baptism, and can only conjecture that measures were adopted to perpetuate gospel discipline among them. The apostate church rose against them in her might, and the rulers of the nations did her bidding. Henry was consigned to perpetual imprisonment. Peter was burned alive. An exterminating war desolated the South of France. The few who survived the massacres

were scattered throughout Europe and compelled to live in concealment. Some of them took refuge among the Waldenses, and found sympathisers with their sentiments.

64. *Is it not true, then, as is sometimes stated, that the Baptists are a modern sect, and first appeared in the time of Luther?*

It is utterly false. Baptist principles had been held and Baptist practices observed, not only in apostolic times (when all the churches were Baptist churches), but even in the darkest ages. The strong hand of power, under the influence of the Papacy, had for a time put them down, so that those who were not destroyed were compelled to hide themselves; but when the Reformation broke out, as Mosheim the ecclesiastical historian states, it was discovered that even "prior to the age of Luther there lay concealed in almost every country of Europe, but especially in Bohemia, Moravia, Switzerland, and Germany, very many persons, in whose minds was deeply rooted that principle, which the Waldenses, the Wickliffites, and the Hussites maintained, some more covertly and others more openly—namely that the kingdom which Christ set up on the earth, or the visible church, is an assembly of *holy* persons, and ought therefore to be entirely free, not only from ungodly persons and sinners, but from all institutions of human device against ungodliness" (History, Cent. xvi. Sect. 3. Part 2. Chap. 6.). These were the Baptists before the Reformation.

6. THE WORD "BAPTIZO."

(1.) *The original meaning.*

65. *What is the Greek word used in connection with baptism?*

The verb is *baptizo*, from which is derived the noun, *baptismos*.

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66. *How is the meaning of these words to be ascertained?*

From the usage of the best writers and the practice of the church in its best times.

67. *What do the Lexicons say about BAPTIZO?*

They all say that its primary meaning is to *dip, plunge, immerse*. No learned man will risk his reputation by affirming the contrary.

The definitions of this word, as contained in *thirty* Lexicons, are now before me, and they all agree in giving the above-mentioned explanation.

68. *Has not the word other meanings besides those you have mentioned?*

Some persons say that it has. One writer affirms that it has *forty-seven* meanings. But this is absurd. The *original meaning* of a word is one thing: the *use or application* of it to other purposes than those first intended, is quite another. Rhetoricians and poets often make sad havoc with words, but it would be monstrous to maintain that the various senses in which they employ them are so many actual meanings.

69. *Will you explain this more fully?*

What I mean is, that every word has one natural, obvious, original meaning, which will be applied to it by all readers or hearers, and with which it will be used by speakers and writers. From that natural and primary sense other acceptations or uses may branch out, but they will imply or include the original idea.

Thus—the English word “power” means, according to Worcester, “the faculty or ability to do something; a virtue, efficacy, or force in one thing to originate or produce another; ableness.”

This word may be variously employed. We speak of the *powers* of the mind, of the great *powers* of Europe; of an engine of thirty horse-power; of the fifth *power* in Algebra; of a *power* of attorney; of the magnifying *powers* of telescopes, &c., &c. These are not so many meanings of the word, but applications of the original meaning to different purposes. That original meaning still remains, even when the word is used figuratively.

(2.) *Greek writers.*70. *How was the word "baptizo" used by Greek writers?*

Entirely in harmony with the explanation given in the Lexicons, and that, too, in passages wherein it is used in a figurative sense. The following are examples:

Anacreon, A. C. 532. "I *immersed* him into the wine."

Plato (died A. C. 348) speaks of a youth being "*immersed* in questions and subtleties."

Polybius (second century, A. C.). "The foot-soldiers *immersed* as far as to the breasts."

Diodorus Siculus (A. C. 50) "The river—*submerged* many."

Josephus (died A. D. 95) "Our vessel having been *submerged* in the midst of the Adriatic."

Hippocrates. "She breathed, as persons breathe after having been *immersed*."

Dion Cassius (about A. D. 200) "Others leaping into the sea were drowned, or struck by the enemy were *submerged*."

Plutarch (died A. D. 121). "*Plunge* thyself into the sea." "*Whelmed* by worldly affairs."

Achilles Tatius (A. D. 450). "*Whelmed* with such a multitude of evils." "Misfortunes assailing *whelm* us." "And he, *whelmed* by anger, sinks."

Themistius (A. D. 360). "*Whelmed* by grief."

Dr. Conant, from whose learned treatise "on the meaning and use of *baptizein*" (or *baptizo*), I have taken these extracts, has collected more than two hundred passages from Greek authors. He remarks:—"From the preceding examples it appears, that the ground-idea expressed by this word is *to put into or under water* (or other penetrable substance), so as entirely to *immerse* or *submerge*; that this act is always expressed in the literal application of the word, and is the basis of its metaphorical uses. This idea is expressed in English, in the various connections where the word occurs, by the terms (synonymous in this ground-element) to *immerse*, *immerge*, *submerge*, to *dip*, to *plunge*, to *imbathe*, to *whelm*."

(3.) *New Testament usage.*71. *Your extracts are taken, I perceive, from secular writers.*

What is the meaning of the word in the New Testament?

Just its own meaning, and no other. Those who were baptized in the times of the Apostles were immersed.

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72. *May we not suppose that the word was left indifferent, and that any application of water will suffice?*

I suppose that when our Lord Jesus Christ said, "baptizing them," he used the word in its primary, proper acceptation, and that his meaning was, "immersing them." A certain thing was to be done, which was expressed by the word *baptizo*. The act must correspond with the original meaning of the word. Positive precepts, as I have already remarked, are always definite. They not only prescribe *what* is to be done, but *how* it is to be done. In the present instance, the command is contained in the word *baptizo*, and in obeying the command the meaning of the word must be adhered to. Lawgivers, too, it is to be remembered, always use words in their ordinary acceptations. Historians do the same. And it is a well understood canon of criticism, that the primary meaning of a word is to be taken, unless there is something in the connection or in the writer's design which indicates a departure from it. The question is not what the word *may* mean, or the manner in which some writers may choose to employ it, but what it *does* mean when so used as to give no intimation of any deviation from the original sense.

73. *Will you give me an illustration?*

It may be easily done. I have lately read a work on baptism, which I should characterise as an unfair, disingenuous production, and I have published my opinion of it. If now I should say to any one, "Mr. C—— is a fine writer"—great surprise would be expressed, because of my known sentiments respecting the work, and I should be charged with inconsistency. If I should reply to an accuser, "The word '*fine*' has eleven meanings, the seventh of which, as given by Worcester, is '*artful, crafty, subtle*,' and I adopt that explanation, intending you to understand that I regard Mr. C—— as an *artful, crafty, subtle* writer;"—I say, if I should defend myself in such a manner, would not an outcry be raised against me? Should I not be told that I had no right to use the word in an out-of-the-way meaning, unless I had given fair warning of my intention?

Apply this to the case in hand. Here is a plain, positive

precept, expressed in the use of the word *baptizo*. Everybody admits that the natural meaning of the word is to *immerse*. Now, we are bound to understand it in that sense, unless sufficient reason be given for believing that our Lord and his apostles used it in any other than its primary meaning. But to suppose that when they said, *baptizo*, they prescribed an action which might be equally well performed by dipping, or pouring, or sprinkling, is to infer that they used a word without any definite meaning, and designedly deceived us.

74. But does not the word *baptizo* sometimes mean to *pour* or *sprinkle*?

Even if this could be proved, my argument would not be affected by it; for such uses of the word must be drawn from remote analogies or connected with figurative diction, all which is foreign to the language of law and history. But the word has no such meanings, in the proper sense of that expression. To immerse, to pour, to sprinkle, are three modes of action, entirely different from one another. It is not to be imagined that one word would be used for them all. A language would be poor indeed that could not find appropriate separate terms for these diverse acts.

75. Here are some passages that have been alleged to prove the contrary:—"baptizing the grass with dew"—"baptizing a garment with needlework"—"baptizing a wall with arrows"—"baptizing the head with perfume"—"baptizing the sea with the blood of a mouse." What do you say of these?

They are easily disposed of. They are instances of the figurative use of the word. In such cases, while the literal meaning is the foundation of the use, the expression cannot be literally understood or interpreted. Poets continually employ words in this way.

As you have given no references to the authors from which your alleged quotations are taken, I am unable to verify them, except in one instance—the citation from Homer, or the author, whoever he was, of the "Battle of the Frogs and Mice." In that passage, however, the word *baptizo* is not used: it is *bapto*, which not only signifies to

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dip or *immerse*, but also to *dye*, and *stain*—meanings which *baptizo* never bears. Hence, in one of those fits of extravagance which poets love to indulge in, the writer represents the lake, not as *baptized*, but as *dyled*, or *tinged* with the blood of the mouse. Cowper renders it thus:—

"So fell Crombophagus, and from that fall
Never arose, but *reddening* with his blood
The wave," &c.

This is hyperbole—the figure of exaggeration. The other sentences you mention may be as readily explained. As a body or thing immersed is completely covered with water, so the grass is represented as covered with dew—the garment with needlework—the wall with arrows—the head with perfume. No one misunderstands such expressions as these. All persons of ordinary intelligence know how to interpret figurative diction. Readers of the Bible cannot be at a loss in this matter, since they meet with the boldest figures in the Psalms and the Prophets. When David says, "All the night make I my bed to swim," (Psalm vi. 6,) no reflecting person misapprehends his meaning. His bed *did not swim*; but the copious flow of tears is described, by poetic licence, as producing that effect.

A passage in Plutarch is sometimes quoted in this connection. A recent writer says—"Plutarch, writing on the education of children, compares, by the Greek word for *baptize*, his labors to those of a gardener *sprinkling* or *pouring* water on his plants." Now, this is an entire misrepresentation. Here are Plutarch's words:—"As plants are nourished by a moderate amount of water, but are choked by too much, in the same manner a soul grows by proportionate labors, but is *overwhelmed* [*baptized*] by such as are excessive." Neither *sprinkling* nor *pouring* is mentioned. The reference is to the quantity of water. As too much water would choke a plant (a figurative expression, alluding to the effect of continued immersion in water), so excessive labor would overwhelm—choke—the powers of the soul. Plutarch used the word *baptizo* in this, as well as in many other places, with strict propriety. He always employs it in the sense of *overwhelming* or *plunging*.

(4.) *Difficulties of Immersion.*

76. *Were there not great difficulties in the way of immersing candidates in the times of our Lord and his apostles? And is it not therefore more reasonable to believe that they poured or sprinkled water upon them?*

I know of no difficulty that might not have been easily surmounted. If you will state them I will consider each instance by itself.

John the Baptist.

77. *Was it possible for John to immerse all who flocked to him, from Jerusalem, and all Judea, and all the region round about Jordan?*

Some grave divines have assumed the impossibility, and have supposed that the people ranged themselves in companies on the brink of the river, and that John stood below them in the water, with a fisherman's scoop in his hand, with which he dashed the water into the faces of a dozen or so at a time, some getting more, some less, by which means, it is plain, he might have operated on a great many in the course of a day. But I think you will not be willing to adopt an hypothesis so ridiculous. It would be a burlesque on a religious observance.

The sacred writers affirm positively that John *immersed* the people in the Jordan. We are not justified in understanding the word *baptizo*, used by them, in any other way; for here is no pretence of a figurative signification; it is a plain historical narrative, in which words are used in their proper, primary meaning. For any thing we can tell, some of the Baptist's disciples helped him, and administered the ordinance under his direction. Be that as it may, we are bound to believe the statement of the historian.

78. *I have heard that it is very dangerous to bathe in the Jordan, on account of the rapidity and strength of the stream. Is that correct?*

It is dangerous to bathe among the rapids of any river. But there were plenty of places in the Jordan where it was perfectly easy and safe to plunge in and enjoy a bath. There is a large procession of Greek pilgrims every year

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for the purpose of bathing in the (so judged) consecrated river. At that time thousands may be seen dipping themselves and dipping one another, in the presence of the Turkish guards who accompany them for protection. If any of them choose to go where the water is too deep or the stream too violent, they have themselves to blame.

79. *What is the meaning of the passage where it is said that "John was baptizing at Ænon near to Salim, because there was much water there"—John iii. 23?*

It cannot be mistaken, I think, by any impartial reader. Some persons have thought that because the words in the Greek are plural (i. e., *many waters*), the statement merely indicated a number of small streams, none of which might afford facilities for immersion. But in that case John would not have gone to Ænon: water enough for sprinkling might have been found anywhere. That the expression implied abundance is evident from another passage, where the same Greek words are used,—“And I heard as it were the voice of a great multitude, and as the voice of many waters,” Rev. xix. 6. This surely imports abundance.

Dr. Barclay, a missionary in Jerusalem, gives very satisfactory probable proof of having discovered the identical spot. It is a beautiful valley, about six miles north-east of Jerusalem. Dr. B. was one day exploring the district when he found this valley. It is called Wady Farah, the “Valley of Delight,” Dr. B. says:—

“I have found nothing so delightful in the way of natural scenery, nor inviting in point of resources, &c., in all Palestine. Ascending the bold stream from this point, we passed some half-dozen expansions of the stream, constituting the most beautiful natural baths I have ever seen: the water, rivalling the atmosphere itself in transparency, of depths varying from a few inches to a fathom and more, shaded on one or both sides by umbrageous fig trees, and sometimes contained in excavated basins of red mottled marble—an occasional variegation of the common limestone of the country. These pools are supplied by some half-dozen springs, of the purest and coldest water, bursting from rocky crevices at various intervals. Verily, thought I, we have stumbled upon Ænon! ‘Many fountains,’ I believe, is what Professor Robinson, the great biblical geographer and lexicographer, prefers rendering the *polla udata* of Ænon; and here are not only many fountains but literally ‘much water’—thus accommodating each translation.”

Dr. Barclay pursued his inquiries with remarkable success. Asking the name of the place, a native Arab immediately replied, “Salim,” and took him to a ruined city in

the neighbourhood, bearing that appellation. Thus it appears that there were excellent baptisteries at "Enon near to Salim." (*Barclay's 'City of the great King,'* pp. 560, 564.)

Jerusalem.

80. *How could three thousand persons be baptized in one day?*

Very easily, in such a city as Jerusalem. There was no city in the world so well supplied with water. Almost every house had its tank for the use of the family. Bathing the whole body for the purpose of ceremonial purification was an every day practice. Besides, there were public pools, the pool of Bethesda, the pool of Siloam, and others, at which the administration might have taken place without any difficulty. We are not informed how many administrators were employed; but it may be fairly supposed that many of the "disciples" who had been meeting with the apostles for several days before Pentecost aided them on the occasion. If there were fifty administrators the whole would be accomplished, with the greatest ease, and without any hurry, in less than an hour. And even if the apostles only undertook the work, which is not likely, the afternoon of the day would have sufficed for it.

81. *Would not the necessity of changing clothes prove an insurmountable obstacle?*

How could it be? Some of the candidates were inhabitants of Jerusalem: it would take but little time to go to their respective homes and procure what was wanted. Others had visited the city in order to attend the feast, many of whom had travelled from distant countries. None of them would be without a change of dress. An objection of this kind can only spring from a weak mind or a diseased imagination.

The Ethiopian Eunuch.

82. *Where could water be found, on the road from Jerusalem to Gaza, to immerse the eunuch?*

Wherever he was baptized, no doubt. It was not necessary to wait till they came to "a certain water," if pouring

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or sprinkling would have sufficed. Travellers always carried a supply with them for personal use, and as only about a pint would be needed the chariot might have been stopped at any moment and that quantity taken from one of the water bottles. Supposing, however, that they had not taken any water with them, why was it, when they reached the place that "they went down both into the water"? Surely, here was needless trouble. One of the servants might have fetched as much as was required.

As to the improbability of finding water deep enough for immersion, I can only say that I wonder at the folly and presumption of objectors. Does it follow that because we cannot find a pool of sufficient depth on that route at the present day, there was none eighteen hundred years ago? We might as well argue that because the country is barren now it was never a country of "corn, and wine, and oil," which the Scripture says it was.

I may add, that it is not known by what road the eunuch travelled. Whatever road it was, "a certain water" was found, and he was immersed in it.

The Jailor.

83. *The baptism of the Jailor and his family presents difficulties, if you insist on immersion, which I know not how to remove. Where and how did that baptism take place?*

Either at the well or fountain where their stripes were washed, as Conybeare and Howson (authors of "The Life and Epistles of St. Paul") suppose; or in the bath commonly attached to public buildings, as Kuinoel, Grotius, and other critics think. These are Pædobaptist commentators, be it observed; yet they take it for granted that the Jailor was immersed, because immersion was the practice in apostolic times. It is true that the river was near, but the Jailor might not be willing to leave the prison in the charge of his assistants during any part of the night, and such absence might also be contrary to law. Either of the above mentioned suppositions meets the case.

(5.) *Scripture allusions to baptism.*

84. *There are several allusions to baptism in the New Testament: are they consistent with the notion of immersion?*

An examination of the passages will determine that point.

Rom. vi. 3, 4. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." That in these words the apostle alluded to christian baptism, which symbolises a burial and resurrection, and in which the person baptized declares his union with Christ in his death and rising again, and thereby his own obligation to die to sin and live to righteousness, has been acknowledged by divines and commentators of all religious persuasions. I will give you a few specimens:

WILLIAM TYNDALE, MARTYR.—"The plunging into the water signifieth that we die, and are buried with Christ, as concerning the old life of sin, which is Adam. And the pulling out again signifieth that we rise again with Christ in a new life, full of the Holy Ghost, which shall teach us and guide us, and work the will of God in us, as thou seest, Rom. vi." *Obedience of a christian man*, p. 253. *Parker Society's Edition*.

MARTIN LUTHER, *Reformer*. That the minister dippeth a child into the water, signifieth death; that he again bringeth him out of it, signifieth life. So Paul explains it, Rom. vi. Quoted by Dr. DuVeil, on Acts viii. 38. "When we are baptized, we are immersed in water, by which we are entirely covered, and after being immersed are drawn out again. These two things, the being immersed in water, and the emerging from it, signify the virtue and work of baptism, being none other than the mortification of the old Adam and the resurrection of the new man." *Catechismus Major*, in *Libri Symbolici*, Pars 2., p. 226.

ASSEMBLY OF DIVINES. "In this phrase the Apostle seemeth to allude to the ancient manner of baptism which was to dip the persons baptized, and, as it were bury them under the water for a while, and then to draw them out of it and lift them up, to represent the burial of our old man, and our resurrection to newness of life." *Annotations*.

RICHARD BAXTER, *Presbyterian*. "In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, so we are dead and buried to sin."

GEORGE WHITEFELD, *Episcopalian*. "It is certain that in the words of our text (Rom. vi. 3, 4), there is an allusion to the manner of baptism, which was by immersion."

DR ADAM CLARKE, *Wesleyan*. "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water."

CONYBEARE AND HOWSON, *Episcopalians*. "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

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DR. CHALMERS, *Presbyterian*. "We doubt not that the prevalent mode of the administration in the apostles' days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism by an immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation,—in the act of descending under the the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or a new life."

Dozens of additional extracts might be produced, embodying the same views, and shewing, by the testimony of eminent men of all denominations, that immersion was the ancient, the apostolical baptism.

1 Cor. x. 12, "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." This is a figurative application. The Israelites were not literally baptized: but as, in baptism, the immersed person is inclosed in the water, so the Israelites were inclosed, the waters being "a wall unto them, on their right hand and on their left," and the cloud covering them. Neither sprinkling nor pouring would furnish an adequate representation of their state. Occupying that position in obedience to the commands of their leader, they were "baptized unto Moses," pledging themselves to submit to him. In like manner believers are now "baptized into Christ," and thus visibly "put on Christ." Dean Alford, says on this passage,—"Received baptism to Moses'; entered by the act of such immersion into a solemn covenant with God, and became his church under the law as given by Moses, God's servant,—just as we christians by our baptism are bound in a solemn covenant with God, and enter his church under the gospel as brought in by Christ, God's eternal son. * * * The cloud and the sea being both *aqueous*, and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they enter the cloud, nor were they *wetted by the waters* of the sea; but they *passed under* both, as the baptized person passes under the water."

Luke xii. 50. Dr. George Campbell, a learned Presby-

terian, has translated these words thus,—"I have an immersion to undergo, and how am I pained till it be accomplished!" The Saviour was about to be plunged into sufferings. The meaning here is too obvious to be disputed.

Dr. Campbell remarks in another work—having referred to certain unfair controversialists—"I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge, and, in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood, even in support of the truth." *Lectures on Systematic Theology*, p. 480.

1 Peter iii. 21. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." A good deal of nonsense has been written on this text—about the wicked world being immersed, and drowned—and Noah and his family being sprinkled, and saved. But there is nothing in it touching the mode of baptism. I quote Dean Alford again:—"Not the *water* of baptism; the parenthesis following is a kind of protest against such a rendering;—but *water*, in the form of baptism, become to us baptism. *Water* is the common term; water saves in both cases. It saved them, becoming to them a means of floating their ark and bearing them harmless: it saves us, becoming to us baptism, and that baptism not material, but spiritual." So far right. How to find the "spiritual" in the case of infants, and in what manner they can give "the answer of a good conscience," the Dean does not tell us.

Col. ii. 12. "Buried with him in baptism." This text is parallel to Rom. vi. 3, 4, and conveys the same meaning. Bishop Ellicott, perhaps the best critical commentator of our age, acknowledges that the Apostle refers here to the descent into the water and the ascent out of it; and

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Bingham, having quoted the verse as confirmatory of his statement that baptism was administered by “immersion or dipping,” adds;—“As this was the original, apostolical practice, so it continued to be the universal practice of the Church for many ages, upon the same symbolical reasons as it was first used by the Apostles.” *Antiquities of the Christian Church*, Book xi. Chap. 11. Sect. 4.

(6.) *The old versions.*

36. *Do the ancient versions of the Scriptures throw any light upon this subject?*

The New Testament was translated into *Syriac* in the second century; into *Coptic* in the third; into *Ethiopic* and *Gothic* in the fourth; and into *Armenian* in the fifth. In all these versions the Greek word *baptizo* was translated by words signifying to *immerse*.

(7.) *The Greek Fathers.*

36. *How did Christian authors who wrote in Greek understand the word “baptizo”?*

Exactly as Baptists do now, as the following extracts will shew:—

CLEMENS ALEXANDRINUS (died A. D. 218):—“More senseless than stocks and stones is a man *immersed* in ignorance.”

CYRIL OF JERUSALEM (died A. D. 386) “For the Lord saith, ‘Ye shall be *immersed* in the Holy Spirit not many days after this.’ Not in part the grace; but all-sufficing the power! For as he who sinks down in the waters and is *immersed* is surrounded on all sides by the waters, so also they were completely *immersed* by the Spirit.”

BASIL THE GREAT (died A. D. 378.) “Imitating the burial of Christ by the *immersion*; for the bodies of those *immersed* are as it were buried in the water.”

ATHANASIUS (died A. D. 373.) “Thou hast the *immersion* as the surety of the abode in heaven. Thou didst imitate, in the sinking down, the burial of the Master; but thou didst rise again from thence.” Again:—“For that the child sinks down thrice into the font, and comes up, this shows the death, and the resurrection, on the third day, of Christ.”

CHRYSOBOSTOM (died A. D. 407). “For to be *immersed*, and to sink down, then to emerge, is a symbol of the descent into the under-world, and of the ascent from thence. Therefore Paul calls the immersion the tomb.”

I am indebted for the above to Dr. Conant, who gives the original Greek in every instance. He cites passages

to the same effect from Hippolytus, Gregory of Nazianzum, John of Damascus, and Theophylact. Many more might be adduced.

(8.) *Immersion the ancient mode.*

87. *In what manner was baptism administered in the early ages of the church?*

It was immersion; and not only so, but trine immersion. This was first mentioned by Tertullian, about the beginning of the third century, and is continually referred to by other writers, for several centuries afterwards. Jerome, for instance (died A. D. 420) says, "We are thrice immersed, that there may appear one sacrament of the Trinity" (on Ephes. iv. 4, 5.). The Council in Trullo, A. D. 692, condemned the Eunomians for practising one immersion only. A Council in England, A. D. 816, commanded the priests not to pour water on the heads of the children, but to immerse them, according to the example of the Son of God, who, the Council affirmed, "was thrice immersed in the waters of Jordan" (*Labbe et Cossart* vi. p. 1181: vii. p. 1489). The Spaniards thought one immersion sufficient, and their views ultimately prevailed, except in the Greek Church, in which trine immersion is still retained.

88. *Were there no deviations from the practice of immersion?*

The first we hear of is the case of Novatian, about the middle of the third century, who was sick, and supposed to be in danger of death. They could not take him out of the bed to immerse him, and so they poured water all over him (literally, "*round about him*"). But that kind of baptism, if it may be so called, though considered admissable under peculiar circumstances, disqualified the person for the ministry. Novatian himself was an exception, however. He was a candidate for the pastorate of the church at Rome. When he lost his election his friends seceded, and he became pastor of the secession, his imperfect baptism being overlooked by them.

Cyprian, too, a contemporary with Novatian, and the first christian writer on behalf of infant baptism, was so anxious that children should partake of the saving efficacy

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of the ordinance that he accounted sprinkling or pouring quite as good as immersion. (Epist. 69. *Ad Magnum*, Sect. 12-16).

89. *Where Cyprian's views received and acted on by other churches?*

They were not. Immersion, as has been proved, was the apostolic practice. It continued to be the prevailing practice till the thirteenth century, and sprinkling or pouring was resorted to only where there was danger of death.

(9.) *The Greek Church.*

90. *Has the Greek Church ever sustained sprinkling or pouring?*

No. I was about to say that this is remarkable. But it is not remarkable. The New Testament was written in Greek. In speaking of baptism the Apostles used the Greek word *baptizo*. Christians nowadays differ in opinion as to the meaning of that word. What can be fairer than to submit the question to the Greeks themselves? They must surely understand their own language. Now, the Greeks have always held baptism to be immersion, and they have practised accordingly. They do so to this day, even during the severity of a Russian winter. The Russians, you are aware, belong to the Greek Church.

91. *Has the question ever been discussed by modern Greek authors?*

It has been, and Greek writers have expressed in the strongest terms their abhorrence of Rome on this, as well as on other accounts, that she has substituted sprinkling for immersion. The following passages are taken from a work composed by "a certain religious monk," and entitled, "Light of those in darkness; in which are contained testimonies and proofs of the Divine Fathers, that only the baptism given from God to the Apostles, cleanses sins, but the filthy and salted sprinkling and pouring, satanically devised by the Latins, not only do not cleanse, but even defile the sprinkled, as foreign from the evangelical and apostolical tradition." It was printed in 1757.

"What agreement has *baptizing* with *sprinkling* and *pouring*? None at all, surely. * * Moreover, baptism is a divine fruit, and a tradition of the Apostles, and an ancient practice of the general Church, from that tradition; but sprinkling and pouring is not a divine fruit, but of Popish origin, and a novel practice, and contrary to the Gospel term, and to the declarations of Apostles and Councils." "We are buried with Him by baptism. Thou hearest, O Latin, if thou art not deaf, that we are baptized into his death, and that we are buried with Him by baptism—not however by sprinkling." "The word *baptism* will not express any other thing besides dipping." *Baptist Magazine*, 1842, p. 472.

Alexander de Stourdza, Russian State-Councillor, in a work entitled "Considerations on the doctrine and spirit of the Orthodox Church," published at Stuttgart in 1816, writes thus:—"The Church of the West has, then, departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign; in short, she commits an abuse of words and of ideas, in practising *baptism* by *aspersion*, this very term being, in itself, a derisive contradiction. The word *baptizo*, *immergo*, has in fact only one acceptation. It signifies, literally and always, to *plunge*. Baptism and immersion are, therefore, identical; and to say *baptism* by *aspersion* is as if one should say, *immersion* by *aspersion*, or any other absurdity of the same nature." Quoted by Dr. Conant, in '*Baptizein*,' p. 99.

(10.) The word '*immerse*.'

92. May it not be believed that *sprinkling* or *pouring* will serve just as well as *immersion*?

One remark will set this in a clear light. The word *baptizo* is not translated: it is Anglicised, and *baptize*, though transferred from the Greek, may now be called an English word. When it was introduced into our language the christian ordinance was generally administered by immersion, and therefore the English word *baptize* suggested that idea to all who used it. On account of the changes that have since taken place it has ceased to have that effect, the word *baptize* being understood in different ways. But

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the word *immerse* has only one meaning: it cannot be misunderstood. Substitute it for *baptize*, and the texts will have a perfectly natural meaning. Thus:—"And were *immersed* of him in Jordan," Mat. iii. 6. "And Jesus, when he was *immersed*, went up straightway out of the water," *Ibid.* v. 16. "Then they that gladly received his word were *immersed*," Acts ii. 41. "And they went down both into the water, both Philip and the eunuch; and he *immersed* him," *Ibid.* viii. 38. I repeat it—all this is quite natural.

On the other hand, substitute *sprinkling* for *baptize*, and read as follows:—"John also was *sprinkling* in Ænon, near to Salim, because there was much water there," John iii. 23. "I have a *sprinkling* to be *sprinkled* with, and how am I straitened till it be accomplished?" Luke xii. 50.—"Therefore we are buried with him by *sprinkling* into death," Rom. vi. 4. Would you like this change?

93. Oh no? The word now in use is infinitely preferable; although if I were a Baptist I should be disposed to wish for a real translation. All the denominations employ the same word in the administration of the ordinance. All say, "I baptize thee:"—while one immerses—another pours—a third sprinkles—and a fourth merely wets the tip of his finger and touches the child's forehead. *What is your opinion on this subject?*

There are powerful reasons for the retention of the old word, and I could not give it up without reluctance. Nevertheless, the inconveniences arising from its use are many and great. It has attained to something like a sacredness in the estimation of some persons, so that it would seem almost an act of sacrilege to alter it. Yet it cannot be denied that in the present state of opinion and practice the preservation of the word tends to conceal the truth, inasmuch as it appears to be without definite meaning, susceptible of whatever meaning different sects choose to apply to it.

The British and Foreign Bible Society committed a great injustice twenty-five years ago (in which they were followed by the American Bible Society), when they made it imperative on all translators of the New Testament who might look to them for assistance to follow the example

of the English version, and to regard *baptizo* as an ecclesiastical word, not to be translated. An example or two will show you how it works. In the Rarotongan version (Rarotonga is one of the islands of the Pacific, evangelised by the missionary-martyr Williams), the word *bapetizo* is used for the Greek word *baptizo*. Now, in both these languages a new word was then introduced, as many others were, all which words, be it remembered, must bear the meaning first given them by the Missionaries. A Rarotongan or an Aneitumese hears some one read the third chapter of Matthew, in which *bapetizo* or *baptiso* frequently occurs. The word is not understood. It is a new word. Next Lord's day some children are sprinkled in the chapel, when the same word is used in the performance of the ceremony. The inevitable conclusion is, that *bapetizo* and *baptiso* mean to *sprinkle*. *The practice of the missionaries is the translation of the word.* The men who would not maintain, in Europe or America, that *sprinkling* is the original and proper meaning of *baptizo*, because they would lose all reputation for scholarship by so doing, teach the Rarotongans and Aneitumese that it is the *only* meaning; and they are utterly without the excuse which avails them in other cases. They have introduced new words in cases in which the thing, the creature, or the action was previously unknown, and consequently there were no words in the languages by which they could be denoted. They have transferred a Greek, Latin, or English word into those languages, giving the requisite explanations. Here are some specimens:—

English version.

1. Angel
2. Devil
3. Gold
4. Leper
5. Throne
6. Bread
7. Church
8. Ass
9. Camel
10. Horse
11. Lamps
12. Wheat

Rarotongan.

- Angela
Diabolo
Auro
Lepera
Terono
Areto
Ekalesia
Asini
Kamela
Hipo
Lamepa
Sitona

Aneitumese.

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Most of these are Greek words, transferred. In one case, No. 8, a Latin word has been used in the Rarotongan. In Nos. 3 and 10, an English word is transferred, with slight alteration, to the Aneitumese. The Rarotongan version contains seventy-six words, in the Gospel of Matthew, thus transferred from the Greek or the Latin. The necessity for such transference and introduction of new words is admitted, in the majority of instances. But who can believe that tribes which are plunging and splashing in the water from infancy have no word by which *baptizo* may be faithfully translated? Why then has it been transferred?

PART II.

WHAT BAPTISM IS NOT.

I have endeavored to show you *what baptism is*. I will now take the negative side of the question, and consider *what it is not*. My object will be to convince you that baptism is not the immersion of an unbeliever;—that it is not the sprinkling or pouring of water upon a believer;—that it is not the immersion, sprinkling, or pouring of water upon an infant;—that it is not a regenerating ordinance;—that it is not a sealing ordinance;—that it is not a family ordinance;—and that infant baptism derives no support from the alleged baptism of Jewish proselytes, or from discoveries made in the Roman catacombs.

1. *Not the immersion of unbelievers.*

94. *Do you really think that baptism has ever been administered, knowingly, to unbelievers?*

There can be no doubt of it. In thousands of instances, when whole tribes professed Christianity, either for the sake of the temporal rewards that accompanied the profession, or from fear of utter ruin, perhaps extermination, if they refused to submit, there was not the slightest proof of change of principles or conduct. They were idolatrous unbelievers before, and so they continued, though the mode of idolatry was changed. The images of saints were substituted for those of pagan deities. The temples were turned into churches. The revellings and vicious practices of their heathen life were transmuted into so-called christian feasts. Such men might be thrice plunged into the water, but it was not christian baptism.

These were cases of *right mode*, but *wrong subjects*.

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2. *Not the sprinkling or pouring water on a believer.*

95. *Do you then regard the right method essential? Why may not sprinkling or pouring serve the purpose as well as immersion?*

Because, as has been already shewn, the method forms part of the precept. *Baptizo* does not mean to apply water to a person in various ways; — it means, to *immerse* him. If the Saviour had intended us to *sprinkle*, the Greek words *raino* or *rantizo* would have been used: if it had been his will that we should *pour*, there was *cheo* ready for the purpose: — but if he meant us to *immerse*, *baptizo* was the proper word, and he employed it accordingly, because such was his design.

Nothing less will serve. To sprinkle or to pour water upon a believer, is not obedience to Christ's command. It is not baptism. It is a case of *right subject* but *wrong mode*.

96. *Is it not very observable that sprinkling was commonly enjoined under the law of Moses, in connection with the purifying ceremonies of that law?*

It is observable, no doubt; but it proves nothing with regard to the New Testament ordinance. Moses said "sprinkle" — and they sprinkled, in compliance with his command. If, when directed to sprinkle, they had poured or immersed, the act would have been contrary to the law, and would have been invalid. On the other hand, Jesus Christ says "immerse." Neither pouring nor sprinkling is allowable; if either be substituted for immersion the act is not christian baptism.

97. *Does not Isaiah say of the Messiah, Ch. lii. 15, that he shall "sprinkle many nations"?*

Yes — but it does not refer to baptism. If it did, it would prove too much, for then pouring would be wrong, as well as immersion, and nothing but sprinkling would be right. This will not be granted by any religious party. Allowing the translation to be correct, the purifications of the law are employed as symbols of the sanctifying influence of the gospel; and as those purifications were performed

by sprinkling, the language is adapted accordingly. But the translation is exceedingly questionable, chiefly on account of its want of harmony with the context. According to the method of parallelism observed by the Hebrew poets, some other phrase is required, in order to correspond with the clause, "As many were astonished at thee." The text is no doubt faulty. The Seventy appear to have had the genuine original before them. Instead of "So shall he sprinkle many nations," they have, "So shall many nations wonder at him." Adopting this, the parallelism may be restored. Thus —

"As many were astonished at thee;
His visage was marred more than any man,
And his form more than the sons of man;
So shall many nations wonder at him."

Gesenius maintains that it should be rendered, "So shall he cause many nations to rejoice in himself." I prefer the emendation supplied by the Septuagint. The Latin Vulgate substantially agrees with it.

98. *What do you think of the language of God, as employed by Ezekiel, Ch. xxxvi. 25. — "Then will I sprinkle clean water upon you, and ye shall be clean?"*

I think that it has nothing whatever to do with the subject before us. The prophets lived under the law, and the imagery they employed was necessarily drawn from its rites and ceremonies. The meaning of such passages is clearly this: — as persons legally sprinkled were pure in law, so all believers in the Lord Jesus will be purified under the gospel, and by it, through the influence of the Holy Spirit. The "purifying of the flesh" symbolised the "sanctification of the Spirit," as the natural Israel was the type of the spiritual Israel, the Church of God.

99. *Our Lord promised the disciples that they should be "baptized with the Holy Ghost." In the prophets, this blessing is generally referred to under the image of "pouring" — as Joel ii. 28, "I will pour out my spirit upon all flesh." Does not this prove that baptism is to be administered by pouring?*

If so — what becomes of the sprinkling? Both cannot be right. The pouring, too, of which you speak, is some-

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times of a very copious character. Look at Isaiah xlv. 3. —"I will pour water upon him that is thirsty, and floods upon the dry ground"—covering it all over. And look at the descriptions of the effects produced when the promise was fulfilled. The Apostles were "filled with the Holy Ghost." They experienced a spiritual imbathing. They were immersed in the divine element. The holy influence encompassed their souls on every side. It was a glorious spiritual baptism.

That the promised baptism of the Holy Spirit indicated an abundant bestowment, and therefore that the participation in his influences may be fitly represented by an immersion therein, has been confessed by christian writers of the greatest eminence.

Cyril of Jerusalem. "As he who sinks down in the waters, and is immersed, is surrounded on all sides by the waters, so also they were completely immersed by the Spirit."

Le Clerc (died A. D. 1735) "As I plunge you in the water, he shall plunge you, so to speak, in the Holy Spirit. There is an allusion to the abundance of the gifts of the Holy Spirit, which Jesus Christ shed on his Apostles." On Mat. iii. 11.

Archbishop Tillotson. "'It filled all the house.' This is that which (ch. i. 5) our Saviour calls *baptizing* the apostles *with the Holy Ghost*, as they who sat in the house were, as it were, immersed in the Holy Ghost; as they who were baptized with water were overwhelmed and covered all over with water, which is the proper notion of baptism." *Sermon on Acts ii. 1-4.*

Bishop Reynolds. The spirit, under the gospel, is compared to water; and that not a little measure, to sprinkle or bedew, but to baptize the faithful in." *Works*, p. 226.

Stier. "Concerning the baptizing with the Holy Ghost. Theophylact rightly said, 'It signifies the outpouring and abundance of the bestowment.' "They should now be immersed into the full flood of the Spirit of God." *Words of the Lord Jesus*, vol. viii pp. 419, 420.

Neander. "He it was that should baptize them *with the Holy Ghost and with fire*; that is to say, that as his (John's) followers were entirely immersed in the water, so the Messiah would immerse the souls of believers in the Holy Ghost, imparted by himself: so that it should thoroughly penetrate their being, and form within them a new principle of life." *Life of Jesus Christ*, Book iii. Part 1. Chap. 2. §39.

These extracts are very conclusive. And now as to the word "pour." This is evidently a figurative representation. The Spirit of God is not a material substance, like water, which can be literally poured out. The pouring out of the Spirit is the impartation of spiritual influence from above, whereby the souls of believers are blessed, and their powers penetrated and pervaded by divine grace. What is

termed the baptism of the Spirit is the result and effect of the outpouring. On God's part, it is the gracious manifestation; on man's part, it is the grateful reception. And when the blessing comes,—if it be to an individual, it takes full possession of him, inclosing him, as it were, in its merciful influence;—if to a church, the whole body is revived and renewed, and surrounded by a spiritual atmosphere. The engagedness of all hearts for God—the spiritualmindedness—the earnest zeal—the holy communion of soul with soul—denote the presence and power of the Holy Ghost. It is a heavenly baptism—an immersion in the Spirit.

That baptism was largely enjoyed by the early church. At the memorable prayer meeting recorded in Acts ii. 23-30, "they were all filled with the Holy Ghost." Stephen was "a man full of faith and of the Holy Ghost." Banabas was "a good man, and full of the Holy Ghost and of faith." The disciples at Antioch were "filled with joy and with the Holy Ghost." Acts vi. 5: xi. 24: xiii. 52. And on many an occasion since the rich blessing has descended so copiously, and its effects have been so powerful, that the people of God have been encompassed with grace, enjoying a spiritual immersion.

It appears to me exceedingly strange that any persons accustomed to reflection and to just comparison of scripture with scripture should be carried away by the notion that baptism should be administered by pouring, simply because the promises referred to have represented the copious bestowment of the Spirit under that figure. *Baptizo* means to *immerse*, as the learned of all nations admit, and the usage of writers, sacred and profane, pagan and christian, demonstrates. To be baptized in or by the Spirit, means therefore to be immersed in the Spirit. God has chosen to represent his action in the matter by the figure of pouring, such pouring, by the way, as produces floods, thereby indicating the plentiful supply;—the effect of the blessing on his people is further represented by immersion. These are separate and distinct representations, each of them highly significant. That any persons should build on them the hypothesis that the meaning of the word *baptizo*, so clearly ascertained and well supported, may be modified and altered, is to me marvellous in the extreme.

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Besides, the promise, as I have said, is couched in figurative language. Now, the figurative is always explained by the literal. When our Saviour said, "I have a baptism to be baptized with," he used the term "baptism" in a figurative sense, applying it to his sufferings. By taking it in its proper meaning that is, *immersion*, we learn that he was about to be plunged in sorrow and pain. Here, the literal explains the figurative. But these objectors would reverse the order. They would make the figurative explain the literal. God's blessing, they say, is represented under the figure of *pouring*; the enjoyment of that blessing is further represented as being "baptized by the Holy Ghost;" therefore, to baptize is to pour! This is in effect saying that *to immerse is to pour*. But *baptizo* never means to *pour*.

You will admit now, I think, that when the Lord said, "I will pour out of my Spirit upon all flesh," he expressed his intention to grant a large amount of blessing; and that when the Saviour assured his apostles that they should be "baptized with the Holy Ghost," he gave them to understand that there would be an abundant impartation to them of the gift so granted. But assuredly neither logic nor rhetoric will require us to infer that the meaning of *baptizo* is in the least affected by these representations. Its original, proper acceptation remains unchanged, and its application to the spiritual benefits promised is admirably striking.

Dr. George Campbell, the Presbyterian critic, who has been quoted before, translates the words of John the Baptist, as reported in Mat. iii. 11., thus—"He will baptize you in the Holy Spirit." Explaining and defending his translation, he says,—"*It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party.*" *Translation of the Gospel*, 4th Edition, vol. iii. p. 23.

3. *Not the immersion, sprinkling, or pouring of water on an infant.*

100. *You have said that in the Greek Church the infants are immersed. Is not that christian baptism?*

By no means. The *method* is right, but the *subjects* are wrong. The infant, whether immersed, sprinkled, or poured on, is not a subject of christian baptism. The Russian child is immersed, but it is not *christian* immersion. The act is a nullity. Should the child grow up, be converted, and apply to a Baptist church for fellowship, christian baptism would have to be administered, the immersion undergone in infancy being counted for nothing.

Infants not in the Commission.

101. This seems to be hard measure. On your principles, I suppose, it is correct. *But are not infants included in the Lord's Commission? Do they not form part of "all nations?"*

Undoubtedly. But can you venture, on that ground, to plead for infant baptism? Do you not see whither your argument will lead you? Idolatrous, and wicked men of every description, form part of "all nations." Would you baptize them all as they are?

102. How could you think of such a thing? They must be instructed and christianised, of course. The Saviour said, "Teach all nations, baptizing them." The teaching goes before the baptism. *But when they are taught and baptized, and have become christians, are not their children also to be baptized?*

Not till they also are taught and christianised. If the law be, as you confess, first to teach, and then to baptize—and if you would not baptize a heathen unless he were previously taught, why would you make an exception of infants?

Infants not in the Church.

103. *Because infants were members of the church under the law, and they have never been excluded. Where is the proof of their exclusion?*

The answer to your question will require an induction of

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particulars extending to some length; but the importance of the subject will be a sufficient excuse for seeming proximity.

In the first place, then, I beg to state that the church of the New Testament is not a continuation of the church, as you call it, under the old. The old church typified and foreshadowed the new one. Israel "after the flesh" was the type of Israel "after the Spirit." Abraham's family, in the line of Jacob, represented the spiritual family, the family consisting of those who are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 13. In a word, the old church was composed of the natural descendants of Abraham; the new church, of his spiritual descendants, inasmuch as he is "the father of all them that believe," Rom. iv. 11. Every one who could prove his descent from Jacob, and was a "Jew outwardly," was a member of the Jewish church, by virtue of his natural birth; but no one is rightfully a member of the christian church who is not a "Jew inwardly," by virtue of the spiritual birth. The gospel church, therefore, is not a continuation of the church under the law, but another, a different, and a far more glorious body.

A distinction is sometimes drawn between the visible and the invisible church, and it is said that persons may belong to the former who do not belong to the latter; which is as much as to say, that man may be sometimes deceived, but that "the Lord knoweth them that are his." This is admitted; and it may be granted that as far as regards the invisible church there is a continuance and identity throughout the various dispensations. Noah, Abraham, Daniel and Paul belonged to the same spiritual family. But this does not affect the present argument. The Old Testament membership depended on the natural birth-right—the New Testament membership on spiritual qualifications, and the christian church is founded on the principles which distinguish the church invisible, so that no one has a right to admission to the former who is not already a member of the latter. Every Jewish child was a member of the Jewish church; but no child of a Christian can become a member of a christian church until he is "born again."

Secondly:—Infants are not excluded from this church, because they were never in it. We agreed just now that

teaching precedes baptism, according to the tenor of the Saviour's Commission, which, I may add, was fully interpreted by the practice of the apostles. First, they preached the Gospel;—by the Lord's blessing on the preaching, men and women believed; after which baptism followed, and then church fellowship. These arrangements could not include infants. Nor can they include them now. We must wait till they are old enough to repent and believe.

Thirdly;—if, as you maintain, infants are members of the church of Christ, because they were members under the law, your argument will prove too much. The Jewish child enjoyed all the privileges of the natural birth, and shared in all the blessings of the covenant. He had a right to all the benefits and immunities pertaining to his position as a member of the Jewish Commonwealth, and a discharge of the obligations connected with that membership was naturally required of him. If the christian infant takes the place of the Jewish infant, and is a member of the church, he ought to be treated as such from the beginning. You have no authority to withhold the privileges of the church from him, or to exempt him from its duties. And yet this is done, though most inconsistently, both by the Romish and by all Protestant churches.

It was not so when infant baptism was introduced. The infants received the Lord's supper immediately afterwards. Unquestionably they had as much right to the one as to the other.

It is not so in the Greek Church. They have preserved immersion, but administer it to infants. They admit those infants to communion.

Pædobaptists should be consistent. The New Testament gives them no authority to separate the ordinances. We know of no qualifications for baptism which do not entitle the candidate to the fellowship of the church. If infants, as you say, are members of the church, do not defraud them of their rights. You are the exclusionists, after all, for you shut them out of the church to which, as you aver, they belong. You claim them as members of the family, but refuse them a place at the family table.

Fourthly:—I entreat you to look at the consequences. Infants, on being baptized, become members of the church. They are necessarily at that time destitute of faith in

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Christ. How large a proportion of them grow up, live and die, without *that* faith! Yet all the time they are members of the church, and entitled to take part in the management of its affairs. What kind of society has it become? What kind of society *must* it become, under such a process! It must mainly consist of the unregenerate—of persons who have no sympathy whatever with spiritual truth and spiritual worship—and who will therefore be prepared to patronise any arrangements which will gratify the gay, the sensual, ambitious tendencies of human nature. As there is nothing apostolic in the elements of such a church, we may expect a wide departure from apostolic rule and practice. A society so constituted will determine to have its own way, and will care but little for the will of its Divine Master. Christianity, placed in such hands, will inevitably suffer loss and corruption.

So it has proved. All ecclesiastical history confirms it. The downward progress began in the second century. It was fearfully rapid in the fourth and two following centuries. What was then called the christian church had become a great worldly corporation, polluted with worldly lusts, and prepared for any further amount of worldliness which the devil might induce its members to receive.

If the christians of the second century had not given up the sufficiency and sole authority of the word of God—and if, as one of the results of that surrender, in the next and succeeding centuries, infant baptism had not been introduced, flooding the church with the ungodly—apostolic christianity would have been preserved—Popery would have been an impossibility, and national churches could not have existed. Then—instead of being compelled to accord the title of “Christian” to men of no religion, because they happen to be members of churches which have so awfully backslidden from primitive purity, we should have seen the line of separation between the church and the world broadly marked, and membership granted to those only who afforded satisfactory evidence of union with Christ. Incalculable mischiefs and miseries have flowed from the evils above mentioned. Christianity will not be restored to its first lustre till these wrongs are redressed. Bartholomew Hubmeyer’s words (he was a Baptist martyr, who suffered at the stake in 1528) are very significant, and

deserve to be seriously considered by all the friends of christian reformation. "I believe and know," he said, "that Christendom shall not receive its rising aright, unless baptism and the Lord's supper are brought to their original purity."

This is my answer to your question about the exclusion, as you deem it, of infants from the church.

104. *Were not the children of the Jews circumcised? And has not baptism come in the room of circumcision?*

The male children of the Jews were circumcised. If, therefore, baptism has come in the room of circumcision, males only ought to be baptized. This should settle the question.

But circumcision was a family ordinance. Every Jew was commanded to circumcise his male offspring. It was the condition on which they inherited the privileges of the race, to which privileges every circumcised Jew had a right. Where is there a similar command to baptize children? The most strenuous advocates of infant baptism confess that there is no such command. Thus:—

LUTHER. "It cannot be proved by the sacred scripture that infant baptism was instituted by Christ, or begun by the first christians after the apostles." *In Booth's Pædobaptism examined*. Vol. i. p. 303.

NEANDER. "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution." *History of the Church*, vol. i. p. 311.

DR. MERLE D'AUBIGNE—the historian of the Reformation. "However decided I may be for the baptism of infants, I must nevertheless acknowledge that the express order, 'Baptize infants,' is found in no part of the gospel." *On the authority of God*, p. 152.

NORTH BRITISH REVIEW—*Presbyterian*. "The baptismal service is founded on scripture; but its application to an unconscious infant is destitute of any express scriptural warrant. There is absolutely not a single trace of it to be found in the New Testament. There are passages which may be reconciled with it, if the practice can only be proved to have existed; but there is not one word which asserts its existence. * * Dr. McNeile, Mr. Litton, we may almost add, the Archbishop of Canterbury, are perceiving that the practice of infant baptism is not found in Scripture." *July, 1852*, pp. 209-212.

The son of the Jew claimed his place at the solemn feasts and his share of the inheritance, by hereditary right. There is no such thing in christianity. The child of a christian is not a christian, and cannot be till it becomes a believer. Then, and then only, is the right gained to be

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considered "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

The Mosaic institute was in itself worldly, national, temporal, but contained types of spiritual things. The christian church is a spiritual society, composed of spiritual persons: and its service is reasonable, personal, voluntary. The children of the Israelitish church were the natural offspring of the Jews. The children of the christian church are converts. As the natural offspring (the males) became visibly members of the church by circumcision; so the spiritual offspring, that is, believers, become members by baptism. If it be said, then, that baptism has come in the room of circumcision, it must be so understood as not to come into collision with the first principles of christian faith; and it will do so if it be maintained that circumcision and baptism *relate to the same classes*. The former belongs to the natural, the latter to the spiritual seed. The child of the Jew was a member of the Jewish Church by his birth, and retained his standing, though he was never born again: but the child of the christian cannot be a member of the christian church, according to the New Testament, unless he has become "a new creature" by faith in Jesus.

105. *What becomes, then, of unbaptized infants?*

Children dying before they reach the age of responsibility, that is, before they commit actual sin, are saved, whether baptized or unbaptized. The baptized have no advantage over the unbaptized; the unbaptized are on an equality with the baptized. Baptism is no gain—the want of it, no loss—to infants. No one is saved by outward acts of service, whether performed by himself, or performed upon him. All who are saved everlastingly are saved by the grace of God, through Jesus Christ our Lord.

The case of unbaptized infants was warmly discussed at the Council of Trent. "All agreed that eternal death is the punishment of the original transgression. All affirmed that baptism is the remedy, though some would have joined with it the merits of Jesus Christ, and some would have added faith. Infants dying unbaptized were variously disposed of. The Dominicans said that they would remain in *limbo*, a dark and subterraneous place, without fire. The Franciscans thought that they would remain on the

earth, and enjoy light. Some were of opinion that they would become philosophers, understand natural science, and make great discoveries. Ambrose Catharine added, that they would be visited and comforted by angels and the spirits of the just. Many other fantasies and frivolities were uttered." *Text-Book of Popery*, p. 104. *Third Edition*.

The decision of the Roman Catholic Church is authoritatively expressed in the following words:—"The law of baptism, as established by our Lord, extends to all, insomuch that unless they are regenerated through the grace of baptism, be their parents, christians or infidels, they are born to eternal misery and everlasting destruction." *Catechism of the Council of Trent*, translated by Donovan, p. 171.

At the close of the service for the "public baptism of infants," the Church of England Prayer Book says,— "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved;"—and it is not obscurely intimated that baptism saves them. Does it not also appear that infants who are not baptized are unprovided for in the next world?

The Westminster Confession of Faith, which is the Presbyterian standard, has this statement:—"Elect infants, dying in infancy, are regenerated and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth." *Chap. x. 3*. With this compare the following:—"Grace and salvation are not so inseparably annexed unto it, [baptism] as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated." *Chap. xxviii. 5*. The meaning of this seems to be, that "elect infants" are saved, whether baptized or not; but that non-elect infants are not saved, although baptized.

The subjoined epitaph was copied from a tombstone, somewhere in England:—

"Bold infidelity, grow pale, and die!
Beneath this stone three infants' ash's lie;
Say, are they lost or saved?
If death's by sin, they sinned, for they lie here;
If heaven's by works, in heaven they can't appear;—
Reason, ah! how depraved!
Revere the sacred page, the knot's untied;
They died, for Adam sinn'd; they live, for Jesus died."

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The knot is rather *cut* than "untied," because, admitting that by the atonement of the Saviour all who have not committed actual sin are saved, the difficulty yet remains, that while we are saved "by grace," and "through faith," infants cannot believe. Nevertheless, as the death of Jesus had a retrospective effect, in regard to those who lived before his advent, (see Rom. iii. 25.) and who were saved by their faith in Him who "was to come," so, we have good reason to believe that infants, notwithstanding their want of faith, will be saved, and that the powers of knowledge and enjoyment will be developed in the better world. There is this additional consideration, that the condemnatory sentence uttered at the last day will have reference to the "deeds done in the body," which infants were unable to commit. The great company of the redeemed which will be assembled on the heavenly Zion will probably outnumber the lost.

The Abrahamic Covenant.

106. I have always been given to understand that the covenant made with Abraham was the covenant of grace. That covenant was made with him and his seed. His posterity enjoyed all the benefits. *Are not the children of christians in the same position?*

By no means, unless you can prove that natural birth entitles to spiritual blessings, or, in other words, that a child of a believer is saved, not because he himself believes, but because his father and mother believed before him. In this matter the New Testament will render you no aid.

You speak of "the covenant of grace." No such phrase is found in scripture. It would have been well if certain technical terms had not been invented. They often tend to "darken counsel," and serve rather to perplex inquirers than to enlighten them.

The only notion I can form of the phrase "covenant of grace" is, that it means God's engagement to bestow gracious blessings. Now, such blessings can be received and enjoyed by spiritual persons; therefore, to such and only such, does the covenant belong.

If it referred to natural offspring, it must of necessity

be confined to Jews. No others could claim a share in its benefits.

It is commonly overlooked that there was a twofold engagement with Abraham. The one related to the Messiah, who was to spring from his family, and through whom the blessings of the salvation were to be bestowed, not upon the members of his family alone, but upon "all nations." Speaking of this, the Apostle Paul says, "To Abraham and his seed were the promises made. He saith not. 'And to seeds,' as of many; but as of one, And to thy seed, which is Christ:" Gal. iii. 16. The patriarch believed, and "it was counted to him for righteousness," Gen. xv. 6. He became the great representative man, the "father of all them that believe." The covenant thus made with him embraced believers, and none but believers. It was the declaration of God's purpose to establish a church in the world, in the salvation of which he would "shew forth his praise." This purpose was gradually developed, and has been in full operation ever since the accomplishment of the redemption by our Lord and Saviour. All that believe enter into covenant with God and are blessed accordingly. Till they believe, they have no part or lot in the matter. "They which be of faith are blessed with faithful Abraham," Gal. iii. 9.

The other engagement into which God entered with Abraham was subsidiary to the first. It was God's covenant with him as the head of his race, in the line of Isaac and Jacob, by virtue of which his descendants were to possess Palestine, and be maintained in the possession till the coming of the Messiah. Circumcision was the sign of that covenant. It was a Jewish ordinance, and when its end was answered it was annulled, as was the dispensation with which it was connected. But it conveyed no spiritual blessing; transmitted no spiritual right to the individual circumcised.

4. *Not a regenerating ordinance.*

107. *Is not baptism usually regarded as a regenerating ordinance?*

It is so regarded by the Roman Catholic Church, the Greek Church, and the Church of England. Even the

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Westminster Confession of Faith declares that it is to the party baptized "a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up to God through Jesus Christ, to walk in newness of life;" although, with singular inconsistency, it is afterwards denied that "all that are baptized are undoubtedly regenerated," *Chap xxviii. 1, 5.*

108. *Are these views sustained by Scripture and by facts?*

Not by Scripture. Certain passages which are adduced in defence of them, are inapplicable to the argument.

John iii. 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I see no reference to baptism here. Nicodemus had just expressed his belief in the divine mission of Jesus. The Lord knew the state of his heart, and assured him that something more was necessary. The new dispensation required every man to be a "new creature;" he must be "born again." This was further explained in the words now under notice. To be "born again" is to be "born of the Spirit," whose influences are compared to water, for its cleansing properties; so that, to be "born again," to "born of water," and to be "born of the Spirit," are three distinct representations of the same experience, and denote the renewing, purifying grace of God, which Nicodemus was taught that he needed, and without which, whatever his knowledge, morality, or reputation, he could not "enter into the kingdom." Such figurative representations are frequent in the writings of the prophets.

The general belief, that these words relate to baptism, appears to me destitute of any solid ground. Baptism is not mentioned in the subsequent part of the conversation. Our Lord himself had not then begun to baptize, personally, or by his disciples. John, whose baptism was at that time the ordinance enjoined on penitents, was not in Jerusalem, so that the subject was not, as far as we can gather, before the public mind.

If, however, it be insisted on that the Saviour spoke here of baptism, the meaning is, not that baptism is necessary to salvation, for that is not true—the converted thief went straight to bliss without baptism;—but that no man is

eligible to a place in the "kingdom of God," by which phrase, as here used, the christian dispensation or the church on earth must then be intended, who has not been "born of water," that is, baptized, and "born of the Spirit," that is, converted. But that interpretation does not seem to harmonize with the Lord's design; besides which, it is to be borne in mind that christian baptism, properly so called, was not then instituted.

Ephes. v. 26. "That he might sanctify and cleanse it with the washing of water by the word." Whether these words refer to baptism or not may be considered doubtful. But this is certain, that the cleansing of the soul is always represented in scripture as accomplished by the power of the Holy Spirit, through the truth. See John xv. 3 : xvii. 17. Acts xv. 9. 1 Peter i. 22. If, therefore, it be admitted that there is an allusion to baptism here, it can only be on this ground, that in that ordinance the spiritual cleansing is represented; the cleansing itself is "by the word."

Titus iii. 5. "He saved us by the washing of regeneration and renewing of the Holy Ghost" — or, "through the laver of regeneration and renewing of the Holy Spirit." The "regeneration" and the "renewing" are represented as the laver in which the soul is cleansed, and which cleansing is as necessary as is the reception of mercy. We must remember, too, that the new birth is brought about by "the gospel," by "the word of truth;" 1 Cor. iv. 15. James i. 18. If baptism is referred to in this text, it is not as the *means* of the new birth, but as the declaration of its existence, or rather, the profession of that existence; just as "the baptism of repentance" was not an act which *produced* repentance, but *declared* it; the baptized person professed repentance, and was expected to live afterwards the life of a true penitent.

These are the principal passages quoted by the advocates of baptismal regeneration. But they do not sustain that dogma.

Neither is it sustained by facts. If all baptized infants are regenerated in baptism, it is evident that the presumed regeneration is a stupendous failure, for the regenerated ones grow up, for the most part, estranged from God, and live and die without religion.

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109. *What do you think of the tendencies of the doctrine of baptismal regeneration?*

I think that they are "evil, and only evil, and that continually."

It is opposed to the scripture doctrine of justification by faith; it fosters wrong views of the nature and operations of divine grace; it is the main pillar of priestcraft.

But the most fearful consideration is, that it encourages unfounded hopes, and thereby exposes the soul to awful peril. Observe the results, as they appear in thousands of instances. As soon as the child can read and recite, he is instructed in the catechism, wherein he is taught that in baptism he was made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." At the proper age confirmation takes place, during the performance of which ceremony thanks are rendered to Almighty God for having "vouchsafed to regenerate his servant by water and the Holy Ghost, and given him forgiveness of all his sins." What is the consequence? He is told that his sins are forgiven—that he has the Spirit—that he is a partaker of grace—that he is a true member of the true church, and secure of heaven. Such assertions are greedily swallowed. Should the individual maintain a decent exterior, and observe the common moralities of life, his safety is guaranteed. He may possess no scriptural evidence of a humble and contrite heart, or of submission to God in Christ. But he has observed the services of the church, and lived an outwardly religious life, doing harm to no one. Why should he fear? The church bids him be in peace. She offers him consolation in his sickness, and is ready to pronounce him happy when he dies. Why should he be afraid? He wraps himself up in the cherished delusion—applies to himself the promises of the bible—stops his ears to cautions and threatenings—dies in peace—and awakes in woe. "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled: this shall ye have of mine hand, ye shall lie down in sorrow." Isa. l. 11.

5. *Not a sealing ordinance.*

110. *I have been taught that baptism is a sealing ordinance, as circumcision was before it: is that a correct view of the subject?*

I think not. We are too apt to interpret scripture phrases in accordance with modern thoughts and habits. If we would understand the word of God we must be acquainted with the state of society at the time its several portions were written, and endeavour to place ourselves, as far as possible, in the position of those for whose use it was prepared.

A seal was a mode of attestation or confirmation. It declared a person or thing to be what each was said to be, or that a certain article was the property of the person to whom the seal belonged. It was commonly affixed to deeds and contracts. See Jer. xxxii. 6-12. 2 Cor. i. 22. Ephes. i. 13: iv. 30. Rev. vii. 2-8.

It is said of Abraham that "he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. iv. 11); that is, God's gracious acceptance of his faith was declared by the covenant into which he entered with him, to preserve his family distinct from all others. That distinction, indicated by circumcision, was God's mark of approval given to Abraham. It was a personal favour. To none but himself was circumcision a "seal," for no others were in similar circumstances. It was no such "seal" to Isaac, nor to Jacob, nor to their descendants.

Baptism is never said to be a "seal." It does not seal any blessing to us. Such a notion is entirely inconsistent with the scripture representation of the ordinance. Baptism is not an act of God; it is the act of the believer. baptism is not God's doing something for us or to us; it is our profession of obedience to him. That in the act of obedience, the presence and blessing of the Lord are often greatly enjoyed, is certainly true; but this no more constitutes baptism a *sealing* ordinance than it does prayer or hearing the word, with which the same results are often connected.

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6. *Not a family ordinance.*

111. *Are not the children of believers said to be "holy?" and does not this entitle them to baptism?*

The word "holy" is used in different senses in scripture. All the Israelites were called "holy," simply because they were separated from other nations, and undefiled by idolatry. The majority of them were destitute of religion, and so they were "holy" without holiness.

The passage appealed to on this subject is 1 Cor. vii. 14. "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." It was unlawful among the Jews to contract marriages with idolaters: such marriages were unholy, that is, unlawful. The manner in which they were dealt with in times of religious reform is recorded Ezra x. 2-44, Nehemiah xiii. 23-29. Some members of the church at Corinth were disposed to apply the same principle to christians. Their argument was, that marriage was dissolved whenever either of the parties embraced christianity. Change of religion severed the marriage tie. This was denied by the Apostle Paul, and he directed the parties to live together, encouraging the believing one to hope the best from the exercise of religious influences. A *holy* marriage—so he argued—being a marriage contracted in a lawful manner, the issue of such marriage is *holy*, that is, lawful. But if the change of religion in one of the parties rendered the marriage unlawful, then the children of such marriage would be unholy—unlawful, "unclean," illegitimate. This is the common sense interpretation of the text, and is now generally acquiesced in by commentators.

"Federal holiness," as it is called, is a baseless theory, entirely opposed to the principles of the christian dispensation. The children of christian parents are not "holy," in the strict sense of the term, because their parents are holy, nor are they entitled to christian ordinances till they themselves become holy by faith in the Lord Jesus. To maintain the contrary is to make religion an affair of natural descent, and to nullify the distinguishing grace of God.

It is further to be considered, that if the holiness of one parent sanctifies the children, makes them "holy," and gives them a right to baptism (and if so, a right also to the Lord's supper), then the holiness of the believing husband sanctifies the unbelieving wife, and she also is entitled to church privileges, all unbeliever as she is. Absurd and even profane as this appears, it has been gravely argued by Pædobaptist authors.

Baptized or not, no children become "holy," in the New Testament application of that word, as applied to religion, till they are regenerated by the grace of God. That is a matter of fact which none need attempt to dispute. What becomes, then, of the "federal holiness" of which some people talk? What has it done for the children? Wherein are they better than others? Are they not as deeply sunk in sin, and do they not as really need to be converted, as other children?

112. *If all this be true, and the children of christians are not to be baptized, what advantage is derived from christian parentage?*

"Much every way." Christian parents endeavour to train up their children "in the nurture and admonition of the Lord." They are early taught to reverence God's word, to bow at the family altar, to observe the Lord's day, and to regard religion with high respect. They are accustomed to regular attendance on public worship. They are preserved from numerous forms of temptations. They live in a religious atmosphere. In all these advantages the children of Baptists share equally with the children of members of other denominations.

More than that. While the unbaptized child enjoys all the blessings of the religious family, he is in a far better position, as regards religion, than if he had been baptized. For if he should be converted he has the opportunity of making a voluntary profession of his faith, and of coming out of the world into the church, in God's own way. Whereas he who was baptized in infancy finds, when he becomes pious, that he has been in the church all the time, though he did not know it, and was supposed to have incurred obligations of the most solemn character by an act in which

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he could not personally take part, being at that time incapable of moral action.

Does it require a moment's consideration to decide in which of these cases the requisitions of the New Testament are most fully met, and which of these children is the more favourably situated?

7. MISCELLANEOUS PARTICULARS.

Jewish Proselyte baptism.

113. *Were not Jewish proselytes baptized as well as circumcised? And were not their children subjected to both rites? And is not this the origin of Christian Baptism?*

These questions may be easily answered. The baptism of Jewish proselytes was unknown till after the time of Christ and his apostles. The late Professor Stuart, of Andover, says:—

"We are destitute of any early testimony to the practice of proselyte baptism, antecedently to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the Blind, or in the work of any other Targumist, excepting Pseudo-Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the earlier christian writers. How could an allusion to such a rite have escaped them all, if it were as common, and as much required by usage, as circumcision?"

"That we cannot point out the exact time when proselyte baptism began among the Jews, is little to the purpose of those who hold to its great antiquity; for where are the monuments which show how and when many a rite began, which came into general reception in the churches of Christ in the third, fourth, and fifth centuries? Nor can I think, with many writers, that there is anything mysterious in respect to the adoption of such a rite by the Jewish churches. How obvious the idea, that a heathen man, who came over to the Jewish churches, was unclean in his heathen state! And what could be more natural than to require ablution of him, especially when the days of Pharisaic superstition were fully come? The rabbins tell us that circumcision, baptism and oblation were all necessary to his initiation. How, then, could the baptism of John, or of Jesus, which was the sole initiatory rite, be derived from the proselyte baptism of the Jews?"

"Besides all this, when a proselyte was once baptised and received, this rite was at an end. His children, born after his reception, were no more required to be baptized than those of the native Jews. What parallel, then, can be drawn between Christian and proselyte baptism?"

"Be the origin of proselyte baptism as it may, I cannot see that there is any adequate evidence for believing that it existed cotemporarily with the baptism of John and of Jesus." *On Baptism*: quoted in *Baptist Magazine*, 1847, p. 208.

This is candid and decisive. Professor Stuart, you are aware, was a Pædobaptist. Many other Pædobaptist authorities might be adduced, confirming these views. Dr. Gill demolished the argument from proselyte baptism more than a hundred years ago.

The Septuagint.

114. *Is the Septuagint version of the Old Testament a work of much importance and utility?*

It is. It is a translation of the Old Testament from the Hebrew into Greek, executed by learned Jews in the third century before the Christian era.

115. *Is the word "baptizo" found in that version?*

It is found in two texts.

In Isa. xxi. 4, the clause which in the English version is translated, "fearfulness affrighted me," the Septuagint has rendered, "iniquity *immerses* me," that is, "overwhelms me." There was probably a various reading in the Hebrew text, which the Septuagint followed, for the present Hebrew text is properly translated in the English version.

2 Kings v. 14. "And Naaman went down, and *immersed* himself in the Jordan seven times." The English version has, "*dipped* himself," which is also correct. The Hebrew word (*taval*) could not be translated in any other manner; it means only to *dip*, to *immerse*.

116. *Naaman was a leper, and the lepers were cleansed by sprinkling. Must it not therefore be inferred that he sprinkled himself, according to law?*

I am surprised that you should ask such a question. Consider the following reasons against your inference:—

1. Naaman was not a Jew. His cleansing did not take place according to the law. He was not sent to a priest, but direct to Jordan.

2. The leper who was cleansed by the law did not sprinkle himself. The priest sprinkled him. No one else was authorised to do it.

3. The law of Moses was not in operation in the kingdom

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of Israel at that time. The people were walking "in the ways of Jeroboam the son of Nebat, who made Israel to sin."

4. It was a case of miraculous interference, above and beyond the law. The prophet directed Naaman to go and wash in Jordan. Naaman determined to do it thoroughly, and "dipped himself seven times in Jordan." That it was nothing less than dipping, the meaning of the Hebrew, as well as of the Greek word, clearly declares. No sophistry or special pleading can get rid of it.

117. *I read thus in Leviticus xiv. 6: "And shall dip them and the living bird." I am informed that the word "dip," used in that verse, is "baptize" in the Septuagint, and that there could not be an immersion in that instance. What do you say to this?*

I say that persons ought to be careful how they quote scripture. The word "*baptizo*" is *not* used in the Septuagint translation of that text. It is *bapto*, which signifies to *dip*, and also to *dye*. That there was a real dipping in the case you may learn from verse 5, of the same chapter, where it is said,—"*And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water.*"

118. *It is said in Daniel iv. 33, that Nebuchadnezzar's body "was wet with the dew of heaven." A learned man tells me that the word "wet" in the English version, is "baptized" in the Septuagint. Is not that true?*

Your learned man should have known better. It is *bapto* again, not *baptizo*. It is the translation of a Chaldee word, which signifies to *dip*, to *immerse*. As anything dipped is entirely wetted, the word was figuratively used in this instance on account of the effects of the dew. Nebuchadnezzar's body was drenched with it. In those Eastern countries it is a very serious thing to be exposed to the dew. Travellers tell us that under such circumstances their clothes have been as thoroughly soaked as if they had been dipped in water.

119. *Are there no other passages in which the Septuagint translators have used the word "baptizo?"*

There are two in the Apocrypha. In Judith xii. 7, it is said that Judith "*immersed himself at the fountain.*" That is sufficiently clear.

In Ecclesiastes xxxiv. 25, the writer says: — "*He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?*" This is also clear. The person who had touched a dead body was to be purified in the usual manner, and to "*bathe himself in water,*" Numb. xix. 19; but if he should touch the dead body again, after having undergone all the ceremonies, the completion of which was indicated by his "*immersing himself from the dead*" (as the words should be rendered), it would be lost labour. He would have to begin again from the beginning.

The Prepositions.

120. *The English version states that when the Saviour was baptized, he "went up straightway out of the water." Might it not be as correctly rendered "FROM the water?"*

That alteration would not affect the meaning of the narrative. The question is, What was done *in* the water? The statement, as amended by your suggestion, is, "*When he was immersed, he went up straightway from the water.*" He had gone down the shelving bank — entered the stream — was immersed in it — and then went up — first, out of it — and then, from it. It is of little consequence whether you insert "*from*" or "*out of.*" The fact of the immersion remains untouched.

121. *In the account of the baptism of the eunuch it is said that "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," &c. Does not the word rendered "into" mean "to," and the word rendered "out of" mean "from?"*

The proper meaning of these prepositions is "*into*" and "*out of,*" as given in the English version; and the English translators, as you know, were Pædobaptists. But whether

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they went *to* the water or *into* it — the question, I say again, is, What was done *in* the water? “He *immersed* him.” No sound scholar will venture to say that this is an incorrect translation. Take then, if you will, your own meaning of the prepositions, and how will it read? “They went down to the water, both Philip and the eunuch; and he immersed him. And when they were come up from the water,” &c. Have you gained anything by the alteration?

122. *Not much, I confess. But there is another text which will give you greater difficulty, I think. It is Mat. iii. 11., where John the Baptist says, “He shall baptize you with the Holy Ghost and with fire.” The Greek preposition, “en,” I am told, is employed in this passage, and it is here translated “with.” Ought it not to be so translated in other places?*

The meaning of prepositions must be decided by the connection in which they are found, and the design with which they are used. The preposition *en*, to which you refer, is more frequently used in the New Testament than any other preposition. It is found a thousand times in the Gospels; two hundred and seventy-four times in the Acts; twelve hundred and forty times in the Epistles; and one hundred and sixty-three times in the Apocalypse. Its original, primary meaning is *in*, and so it is for the most part translated; but it is sometimes rendered by *at*, *on*, *by*, or other English words, according to the exigency of the case. So the English preposition “*in*,” as Worcester says, “denotes presence in place, time, or state; within, not without, opposed both to *to* and *from*.”

Let us take the Gospel of Mathew. In that Gospel the Greek preposition *en* occurs 292 times. It is translated in our English version as follows:—by *in*, 211 times; by *by*, 23 times; by *with*, 13 times; by *among*, 12 times; by *at*, 8 times; by *on*, 3 times; by *when*, and *unto*, twice each; by once each by such words as *far*, *under*, &c.

You observe that the translation by the English word *in* is adopted in an overwhelming majority of instances. In fact, that is its natural meaning, and it is only to be departed from when necessity requires. In the text under notice necessity requires that it should not be departed from. *Baptizo*, as has been abundantly shewn, and as

all learned men confess, means to *immerse*. Now, we immerse a person or thing *in* a liquid. We cannot say with propriety, "immerse *with* water," for the water is the element *in* which the person or thing is plunged. In those passages, therefore, in which our translators have the phrase, "baptize *with* water," it ought to have been, "baptize *in* water," and so, as I have told you before, Dr. George Campbell, the Pædobaptist, translated Mat. iii. 11. William Tyndale, the martyr, had done the same in 1525: his translation was.—"I baptise you in water, in token of repentance."

In and beyond Jordan.

123. Some say that the expression "in Jordan" does not always mean "in the river Jordan," but only *near* it, because it is stated that John sometimes baptized "in the wilderness," Mark i. 4., and sometimes "beyond Jordan," John i. 28. *How can you meet that objection?*

There is no difficulty about it. When John baptized in the wilderness," he baptized "in the river Jordan," Mark 5., which flowed through the wilderness. The reason why it was called "the wilderness" was, that the district thereabouts was uncultivated, possibly fit for the grazing of flocks and herds, but not divided into arable farms. The words "wilderness" and "desert" have frequently that meaning in the New Testament.

Dean Stanley has written so well on this subject that I cannot forbear transcribing his remarks.

"The 'wilderness' of the desert-plain, whether on the western or eastern side, is the most marked in the whole country, and never has been inhabited, except for the purposes of ascetic seclusion, as by the Essenes, and the hermits of later times. Wide as was the moral and spiritual difference between the two great prophets of the Jordan wilderness, and the wild ascetics of later times, yet it is for this very reason important to bear in mind the outward likeness which sets off this inward contrast. Travellers know well the startling appearance of the savage figures, who, whether as Bedouins or Dervishes, still haunt the solitary places in the East, with 'a cloak,—the usual striped Bedouin blanket—'woven of camel's hair, thrown over the shoulders, and tied in front on the breast; naked, except at the waist, round which is a girdle of skin; the hair flowing loose, about the head.' This was precisely the description of Elijah, whose last appearance had been on this very wilderness, before he finally vanished from the eyes of his disciple. This, too, was the aspect of his great representative, when he came, in the same place, dwelling, like the sons of the prophets, in a

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leafy covert, woven of the branches of the Jordan-forest, preaching, in 'raiment of camel's hair,' with a leathern girdle about his loins,' eating the 'locusts and wild honey' of the desert—the 'wild honey' or 'manna' which drops from the tamarisks of desert-regions, and ceases on reaching the cultivated districts of Jericho and Judæa. To the same wilderness, probably that on the eastern side, Jesus is described as 'led up' by the Spirit—up into the desert-hills whence Moses had seen the the view of all the 'kingdoms' of Palestine—'with the wild beasts' which lurked in the bed of the Jordan, or in the caves of the hills—'where John was baptizing,' beyond Jordan.

"If from the general scene we turn to the special locality of the river banks, the reason of John's selection is at once explained. He came 'baptizing,' that is, signifying to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins. It was in itself no new ceremony. Ablutions, in the East, have always been more or less a part of religious worship—easily performed, and always welcome. Every synagogue, if possible, was by the side of a stream or spring; every mosque, still, requires a fountain or basin for lustrations in its court. But John needed more than this. He taught, not under roof or shelter of sacred buildings, but far from the natural haunts of men. He proclaimed repentance, not only to handfuls of men here and there, but to the whole nation. No common spring or tank would meet the necessities of the multitudes who, 'from Jerusalem and all Judæa, and all the region round about Jordan, came to him, confessing their sins! The Jordan, by the very peculiarity of its position, which, as before observed, renders its functions so unlike those of other Eastern streams, now seemed to have met with its fit purpose. It was the one river of Palestine—sacred in its recollections—abundant in its waters; and yet, at the same time, the river, not of cities, but of the wilderness—the scene of the preaching of those who dwelt not in kings' palaces, nor wore soft clothing. On the banks of the rushing stream the multitudes gathered—the priests and scribes from Jerusalem, down the pass of Adummim; the publicans from Jericho on the south, and the lake of Gennesareth on the north; the soldiers on their way from Damascus to Petra, through the Ghor, in the war with the Arab chief Hareth; the peasants from Galilee, with ONE from Nazareth, through the opening in the plain of Esdraclon. The tall 'reeds' or canes in the jungle waved, 'shaken by the wind;' the pebbles of the bare clay hills lay around, to which the Baptist pointed as capable of being transformed into the 'children of Abraham;' at their feet rushed the refreshing stream of the never-failing river. There began that sacred rite, which has since spread throughout the world through the vast baptistries of the southern and Oriental churches, gradually dwindling to the little fountains of the north and West; the plunges beneath the water diminishing to the few drops which, by a wise exercise of Christian freedom, are now in most churches the sole representative of the full stream of the descending river." *Sinai and Palestine*, pp. 306-307.

This is excellent, with the exception of the reference to the "wise exercise of Christian freedom." We claim no such freedom. John, as the Dean acknowledges, "plunged them under the rapid torrent;" the Apostles also practised immersion. We dare not alter the divine command. The ordinances must be observed as they were "delivered," 1 Con. xi. 2.

The phrase "beyond Jordan" means, on the east side of the river, which was "beyond" to the inhabitants of Judæa. "Bethabara beyond Jordan" was a fording-place on that side. But whether John baptized "in the wilderness" or "beyond Jordan," it was still "in the river of Jordan" that he baptized.

"The washing of cups and pots," &c.

124. *Mark informs us that the Pharisees practised "the washing of cups and pots, brazen vessels, and of tables." Is it reasonable to suppose that they dipped all these things in water?*

Quite reasonable, if Mark says so. But let us read the whole account. "The Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables;" vii. 3, 4. I will not weary you with quotations, but will simply assert, assuring you that I have ample proof at hand, should it be required, that the superstitious notions of the Pharisees led them to adopt various expedients for preserving bodily purity. Their ablutions and immersions were very frequent. Two words are used by Mark, bearing different meanings, but both translated in our English version, very improperly, by the one word, "wash." The first means to wash a part of the body; the second, to immerse, which washes the whole body. The Pharisees washed their hands repeatedly during the day; but if they went to the market, thus coming into contact with persons of whose ceremonial cleanness or uncleanness they had no knowledge, they immersed themselves when they returned home, and were extremely careful to make the immersion complete; no part of the body was to be left uncovered by the water.

As to the "pots and cups, brazen vessels, and tables," I can only say that Mark affirms they were immersed—and I believe Mark. I have no right to interpose my difficulties, and doubts, and reasonings, in order to dilute the meaning of an inspired writer. Jewish authors, however, fully confirm Mark's statement. Dr. Gill's commentary on the text

contains numerous extracts from rabbinical writings, in which it is explicitly affirmed that the articles above-mentioned, and others of a like kind, are immersed for purposes of ceremonial cleansing.

A modern traveller (a Presbyterian minister) gives us some information on the subject. Writing at Tiberias, on Lake Gennesaret, Dr. Wilson says :—“ We saw many of the Jews busy in cleansing for the observance of the Passover, and, with the same object in view, washing their tables and other articles of furniture in the lake, and going over them, on their being taken out of the water, with a hot iron, a process of dealing with such hard materials to us entirely novel.” *Lands of the Bible*, Vol. ii. p. 115.

The word rendered “ tables ” means also “ beds ” or “ couches.” The Eastern beds, you know, were not like ours. They were more like our quilted coverlets, and might be easily washed. The restored paralytic (see Matt. ix. 1-7, where the same Greek word is used as in Mark,) would have no difficulty in rolling up such a bed and walking home with it.

“ *Divers washings.* ”

125. *In the Epistle to the Hebrews* (chap. ix. 10,) *the writer speaks of the “ divers washings ” of the law. The word, I am told, is “ baptisms.” Does not this refer to the sprinklings so often enjoined by Moses ?*

It does, if *baptism* means *sprinkling* ; but if not, not. The arguments employed by some Pædobaptists may be thus expressed :—sprinklings were commanded under the law ; we read in the Epistle to the Hebrews of “ divers baptisms,” as forming part of the Mosaic institute ; therefore, *baptizo* means to *sprinkle*. This is as much as to say, to *dip* means to *sprinkle* !

There were sprinklings, I know ; but there were immersions, too, and to these the Epistle to the Hebrews referred. The purification for uncleanness enjoined on numerous occasions was not complete till the person had “ bathed himself in water.” What that bathing was, a Jewish writer will tell you. “ Wherever washing of the flesh, and washing of clothes are mentioned in the law, nothing else is meant but the dipping of the whole body in a confluence of

water, and that if he dip his whole body except the tip of his little finger he is still in his uncleanness." These are the words of Maimonides, a learned Spanish Jew of the twelfth century.

Modern versions.

126. *How has the word "baptizo" been rendered in modern versions?*

It was translated into German, by the word *taufen*; into Danish, by *dobe*; into Swedish, by *dopa*; into Dutch, by *doopen*. All these words mean to *dip*. In the French, Italian, Spanish, and Portuguese versions, the word *baptizo* is transferred, as it is in English, following the example of the Vulgate Latin. But when the Latin word *baptizo* was introduced, *immersion* was the authorised practice, as it has been from the beginning. The Latin verb *baptizo* is not found in the classics: it is an ecclesiastical word. But the noun *baptisterium* was used by classical writers, and the meaning affixed to it is, *a bathing or swimming place*—ecclesiastically, *a baptistery*—a place for immersion.

Our Lord's treatment of children.

127. When we were conversing on the case of infants I forgot to refer to the kind words used by our Lord respecting children. *Can it be supposed that he would repel them from baptism?*

No doubt of it. He would not have suffered them to be baptized, had they been taken to him for that purpose, till they were old enough to understand, repent, and believe.

They were not taken to him for that purpose. The wish of their parents or friends was, that "he should put his hands on them and pray." I once saw this done at a Jewish synagogue. When the service was ended, several little boys, eight or ten years of age, went to the presiding rabbi, and stood before him. He did precisely what the Evangelist states; he "put his hands on them and prayed."

Our Lord said nothing about baptism. But he took occasion, as at other times, to inculcate an important spiritual lesson. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein;"

Mat. xix. 3-15; Luke xviii. 15-17. That lesson can be learned by those only who have attained to years of understanding.

The Catacombs.

128. Some of the tombs in the Roman catacombs, o, underground burial places, as I am informed, containr or did contain inscriptions intimating that the infants buried in them were "neophytes." *Does not this prove the existence of infant baptism at a very early period in the history of the church?*

It does not. None of the inscriptions you refer to are of an earlier date than the fourth century, at which time infant baptism was beginning to prevail, even in Italy. The birth of that invention took place, as I have shewn, in Africa.

129. *When the christians hid themselves in those catacombs, and worshipped there, in times of persecution, how was it possible to practise immersion?*

It was perfectly practicable, as will appear from the following description. "If we cross the river, we come to the Catacomb of San Ponziano, situated on the side of a hill between the Porta Portese and the Porta San Pancrazio, which contains the only specimen still extant of a primitive subterranean baptistery. A small stream of water runs through the cemetery, and at this one place the channel has been deepened so as to form a kind of reservoir, in which a certain quantity of water is retained. We descend into it by a flight of steps, and the depth of water always varies with the height of the Tiber. When that river is swollen so as to block up the exit by which the stream usually empties itself, the waters are sometimes so dammed back as to inundate the adjacent galleries of the Catacombs; at other times there are not above three or four feet of water." *Northcote's Roman Catacombs*, p. 137. *Second Edition.* Just right, you see — an excellent baptistery — "three or four feet of water" — there could not be a better arrangement.

PART III.

THE DUTY OF CHRISTIANS WITH REGARD TO BAPTISM.

Not to submit to human authority.

130. *What is every Christian's duty with regard to baptism?*

To examine the word of God impartially and fully ; to cast away all prejudices and prepossessions ; to place out of sight all existing practices ; and to endeavor to ascertain, with all fairness, the meaning of our Lord's command, and the manner in which it was understood by the apostles and the primitive churches.

131. *Ought our attention to be given to any particular part of the word of God.*

To the New Testament, undoubtedly. Baptism is a New Testament ordinance. Where else, but in his own book, are we to look for the laws of Christ ?

132. *Has human authority, then, no place in the church of God?*

None whatever. Christ is sole Head of the Church, and the New Testament is its only law-book. Our power is executive, not legislative ; we administer and obey the laws — we do not make them. The New Testament furnishes ample directions for the management of Christian churches ; and if in any case we fail to find an explicit rule, the laws of love and holiness will guide our course.

133. *Have any evil results followed the assumption of human authority in the church?*

Innumerable evils. It seemed a small matter at first. No harm, it was supposed, could be done by the addition of a ceremony or two, or the invention of a new and significant rite. But it was a usurpation of the power of

the Great King; it infringed on his prerogative, and was a virtual impeachment of his wisdom. When men allowed themselves to add to the words of God, the incompleteness of Christianity was necessarily implied, and the way was opened for all the abuses and corruptions which subsequently overspread the church. Professing christians were on the path to Rome as soon as they began to assume the right to introduce new laws and customs. The downward progress continues. Rome herself is sinking lower, and getting farther from the original pattern. Every new dogma imposed and every new rite invented increases her distance from Christ. We should beware of following her example. Christ is our pattern, our guide, and our Lord.

Our Lord's example.

134. *But some maintain, that in this matter of baptism we cannot follow Christ, since his baptism took place under the law, and he was baptized in order to the priesthood. What say you to this?*

I have only to say that the objection is founded on egregious blunders.

(1.) The baptism of the Saviour did not take place under the law. There was no command of the kind in the law. It was an institution founded by John the Baptist, or rather by Him who "sent him to baptize," and had nothing in common with the ordinances enjoined by Moses. The state of things then existing was altogether peculiar, in a religious point of view. John was acting under the authority of a special commission. He was the "messenger" of Jehovah, the "prophet of the Highest," sent "in the spirit and power of Elias;" Mal. iii. 1. Luke 1. 17, 16. Our Lord recognised and honoured his mission, and in yielding to be baptized by him, though he had no sins to confess, exemplified that perfect holiness which was necessary to the completion of his own work. Obedience to John's baptism was at that time a test of character; had the Saviour neglected it he could not have affirmed that he "did always the things which pleased" his Heavenly Father. He obeyed;—"and lo, the heavens were opened unto him, and he saw the Spirit of Gods descending like a

dove, saying, This is my beloved Son, in whom I am well pleased;" Mat. iii. 16, 17.

(2.) I must confess my astonishment at the childish folly of those who assert that our Lord was baptized in order to be qualified for the priesthood. One person says that "by it he was inducted into the Jewish priesthood, at the age of thirty years," at which age the Levites entered on their service. Did not the man know that "our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood?" See Heb. vii. 14.

(3.) These objectors carry on the argument (if indeed it be worthy the name) in this manner:—The priests under the law were ceremonially purified, before taking office, by sprinkling; Jesus was inducted into the the priesthood by baptism; therefore, baptism is sprinkling! Ink and paper need not be wasted in exposing such absurdities.

Practical Christianity consists in likeness to Christ. "He that saith he abideth in him ought himself also so to walk even as he walked," 1 John ii. 6. The Lord Jesus obeyed all divine commands that were then in force; it "became him to fulfil all righteousness." We, in obeying his own command of baptism, follow his example;—besides which, the ordinance symbolically represents his death, burial, and resurrection, to which events, it may be devoutly believed, he himself looked forward, with prophetic eye, when he was immersed by John "in the river of Jordan."

Church fellowship to be restricted to the baptized.

135. *How far should we follow out these principles?*

To their utmost legitimate issues.

If the immersion of believers is the only christian baptism, as, I think, has been sufficiently proved, we are bound to act accordingly. All Christendom admits that baptism precedes communion. The admission of an unbaptized person to the Lord's supper is contrary to the uniform practice of Christian churches. Justin Martyr, in the second century, declared its unlawfulness. The same opinion has been held and maintained down to the present time.

In refusing the communion to other denominations the

Baptists act on a generally recognised rule. They cannot receive at the Lord's table those who have not been baptized; and none have been baptized, as *they* believe, who have not been immersed on profession of faith.

136. *Is not this very harsh? Surely you do not deny the personal piety of the members of other denominations. If they are Christ's, ought you not to receive them as brethren?*

Your question may be answered by asking another. Would the Apostles have received them? Would they have authorised the churches to receive unbaptized believers to fellowship? If not, what right have we to do that which they would have disallowed?

There are hundreds of thousands of Christians in the world whose union with Christ we willingly recognise, but whom we cannot, according to his law, ask to join us at Lord's supper, or in church fellowship. They are disciples, we admit; but they are not "full disciples," as a Burmese convert wished to be, expressing her desire in the use of that phrase. She had renounced sin and fled to Christ; the next thing was to become "a full disciple" by baptism, and then to join the church.

137. *Do not those persons think that they have been already baptized, and are therefore eligible for membership?*

They do. But *we* believe that they are still unbaptized, and we cannot substitute their belief for our own, nor give up our principles to please men. We might as well take Quakers to our fellowship, who reject both ordinances. This would be assuming a dispensing power, and claiming authority which does not belong to us.

138. *Has not the Apostle Paul instructed us to exercise forbearance towards weak brethren?*

He has. If you examine his reasonings, however, in the fourteenth chapter of the Epistle to the Romans, you will find that his argument does not reach this case. We are commanded to bear with one another in regard to things indifferent, which we may do or leave undone at our pleasure:—but to carry that forbearance to the extent of sanctioning

neglect of any one of the Saviour's commands would not be Christian love, but rebellion against Christ. The Apostle himself had no power to do this.

139. *Are not the Baptists, then, (I mean those who adhere to strict communion,) the most uncharitable and bigoted of all sects?*

We are not to be frightened by hard words. We belong to a very old sect, which has been "everywhere spoken against" for these eighteen hundred years. Let it be considered, however, that we take our stand on obedience to Christ. We refuse to authorise the neglect of his commands. When we shut the door of the church it is not because some custom of our own is rejected, but because the Lord is not obeyed.

It is sometimes said that we unchurch all other Christians. Rather, — we cannot regard as "full disciples" those who have not obeyed Christ. Many servants of his who think differently from us are organised into churches, and carry on Christian enterprise with great success. All we have to say is, that they have "begun wrong;" but "to their own Master they stand or fall." So far as they are *his servants* we do not condemn them (if that word may be properly used), but we condemn them for not serving him in one important particular.

The Roman Catholic unchurches all Protestants; — the Episcopalian unchurches all Presbyterians, Congregationalists, &c.; — and many other sects unchurch one another, by refusing communion, although they agree in regard to baptism, — grounding their refusal on the want of conformity to their creeds or usages. The *human*, in these cases, is the foundation of censure and non-fellowship: — with us, it is the *divine*.

Pædobaptists do not go far enough.

140. *Am I to gather from these and previous remarks of yours that the advocates of infant baptism do not, in your opinion, go far enough?*

Yes. As I have said before, they ought to admit their baptized infants to the Lord's supper and to all church privileges.

In the Roman Catholic Church children receive their first communion at the age of seven. In the Church of England, they must be "of competent age," or "come to years of discretion." In the Presbyterian churches there is a preparatory examination, and persons seldom commune till they are of age or nearly so. There is no authority for any of these arrangements. The ordinances of baptism and the Lord's supper are not so separated in the New Testament. If the children became members of the churches when they were baptized, they are deprived of their rights by the refusal of admission to the Lord's supper.

141. *Do not the missionaries in heathen countries baptize many persons who are not admitted to communion for some time afterwards?*

They do. The statistics of the Missionary societies furnish the information. Thus, Dr. Mullens gives the following numbers as the results of Protestant missions in India:—Baptized, 153,816; Communicants, 31,249. This is a representation of which we find no example in the New Testament. Baptist missionaries never act in this manner. All who are baptized by them are received into the churches. Their practice is a continual comment on Acts ii. 41.

142. *By whom are the obligations connected with baptism best observed?*

Unquestionably by those, and those only, who have voluntarily obeyed the Lord in baptism. Christianity is a personal, because it is a "reasonable" service. An infant cannot come under moral obligation. The Gospel must be understood and received before it can be professed. But the infant did not make the profession and has not incurred the obligation. On the contrary, a person who has arrived at maturity, and then becomes religious, may justly complain that the opportunity of making a personal profession has been taken from him by his baptism in infancy. He cannot enjoy that opportunity without renouncing the infant-ceremony and joining the denomination which restricts baptism to believers.

*General Conclusions.*143. *Reviewing the whole, what is the general conclusion?*

That it is our duty to adopt that system which harmonises most completely with the teachings of the New Testament. We have no doubts or fears on that score. The Baptist Denomination comes nearer to the primitive model than any other. It is impossible to reconcile the infant baptism theory with the order established by the Apostles. It is contrary to the genius and spirit of Christianity and subversive of its designs. The history contained in the "Acts" and the Epistles addressed to the churches furnish no hint of a state of religious affairs like that which now exists in the Episcopalian, Presbyterian, Congregational or Methodist Denominations. There is not a word which indicates infant church-membership. There is not the slightest notice of two sorts of baptized members, one class out of the church and the other class in it. It is only in Baptist churches that we find an accordance with the divine pattern. The Apostolic letters might have been written to them:—I cannot imagine it possible that they could have been written to churches of another kind. And in fact ecclesiastical history supplies sufficient proof that other forms of church order were the outgrowth of that laxity of opinion which crept into the Christian community at a very early date and ultimately prevailed, to a great extent, over pure biblical truth. The Reformation in the sixteenth century was the commencement of a return to those right principles which had been quietly working their way for many centuries before, and then found freer scope for their development. But power and worldly prudence checked the further advancement of those principles in the national churches. In Baptist churches the Reformation is seen in its completeness. At least, such is the theory. All that is required, is, that it be honestly and zealously worked; Apostolical religion will then bless the earth.

*Number of Baptists.*144. *You lay great stress on immerison. Is not the number of Christian churches that practise immersion very small?*

Perhaps not so small as you imagine. Immersion is

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Immersion is

practised by the Greek, the Armenian, and the Oriental churches, and these comprise a population of about one hundred millions. In these churches the child is thrice immersed—once in the name of the Father—once in the name of the Son—and the third time in the name of the Holy Spirit.

Immersion is the rule of the Church of England, The Rubric is—"And then naming it after them [the Sponsors] (if they shall certify him that the child may well endure it) he shall dip it in the water warily and discreetly." It is then added—"But if they certify that the child is weak, it shall suffice to pour water upon it." Not a word about *sprinkling*, which, therefore, is not lawful in the Church of England.

It is said of the Rev. Charles Wesley (brother of the great John Wesley) that "he denied the validity of baptism when administered by any except the episcopal clergy, to whatever section of the universal church the administrator might belong; calling it 'lay-baptism,' and urging upon those who had received it the necessity of being re-baptized. Healthy children he insisted upon baptizing by trine immersion, plunging them three times into water." *Jackson's Life of Charles Wesley*, vol. i. p. 54.

The Baptist Denomination in Great Britain and Ireland contains 2400 Churches and 250,000 members.

In the United States it has more than 15,000 Churches and upwards of 1,150,000 members.

There are 260 Churches, 14,756 members in Canada. In New Brunswick there are 115 Churches, 8821 members. In Nova Scotia and Prince Edward Island there are 153 Churches, 15,828 members.

145. *Am I to understand from the remarks you offered just now, that you regard the Baptist Churches as perfect?*

By no means. The system which we uphold is identical, in my opinion, with the practical Christianity of Apostolic times. The administration may often demand improvement. Ever thing human tends to declension. Man is prone to lay his unhallowed hands on the ark of God. He likes to see his own work. He would fain paint and gild that which ought to be left in its unadorned simplicity. All this,



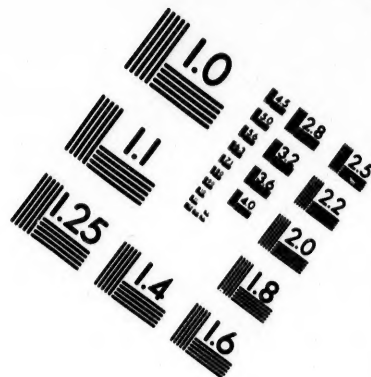
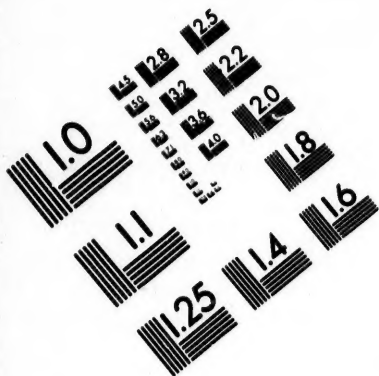
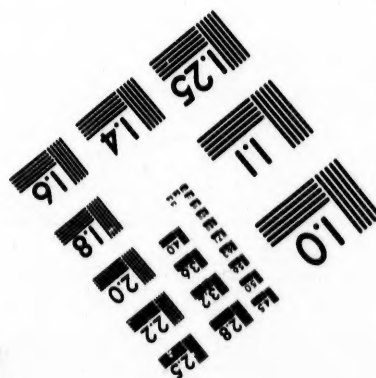
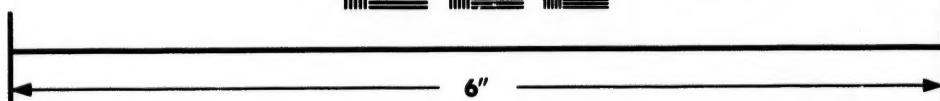
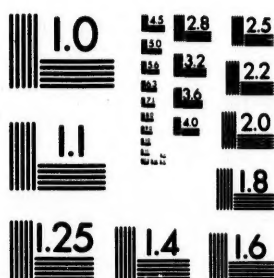


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wherever seen, and by whomsoever indulged, should be unsparingly denounced and forsaken. If we Baptists have in any respects deviated from the original pattern it is our duty to retrace our steps. Chillingworth's motto must be ours—"The Bible, the Bible only, is the religion" of Baptists.

Immersion is the rule of the Church of England. The Bible is—And then naming it after them, the apostles said, "they shall surely have the gift of the Holy Spirit." It is then added—"that if they really have the gift, it will be added to them." But a word is added, which, therefore, is not found in the Church of England.

It is said of the Rev. Charles Wesley, brother of the great John Wesley, that he denied the validity of baptism when administered by any except the episcopal clergy, to whatever nation in the universe, and the administration might be called it "episcopacy," and saying upon those who had received it the necessity of being rebaptized. He said of those who trusted upon baptism to their salvation, "they are like the leaves of the fig-tree, which are green, but when plucked, they show the bare wood." (John 8:13)

The Baptist denomination in Great Britain and Ireland comprises 2,000 churches and 2,500,000 members. In the United States it has more than 15,000 churches and upwards of 1,500,000 members.

There are 200 churches, 14,750 members in Canada. In New Brunswick there are 114 churches, 8821 members. In Nova Scotia and Prince Edward Island there are 133 churches, 12,822 members.

142. And I do understand from the records you offered me, now, that you regard the Baptist Church as perfect?

By no means. The system which we uphold is identical in my opinion with the principle of Christianity of Apostolic times. The advancement may often demand improvement. Every thing human tends to deterioration. Man is prone to lay his unbalanced hands on the ark of God. He likes to see his own work. He would find fault and gild that which ought to be left in its unadorned simplicity. All this,

